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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, MARCH 9, 1844. VOL. XXIII.—NO. 10.

For the Register.

LAW AND GRACE.

These are words of frequent use, being on every man's tongue. But are they correctly and consistently understood? Some persons identify them with the Old and the New Testament. The Old Testament is the law; the New Testament, the Gospel or grace. Others, holding essentially the same view, but a little more discriminative, denominate the institutions of Moses, the law; and the doctrine of Jesus Christ, the Gospel. Others, again, discriminating yet more, consider *law*, as consisting in the abstract principles of justice; and grace, as consisting in the exercise of forgiveness and mercy. The late Dr. Joseph Huntingdon, in his book, entitled 'Calvinism Improved,' says, that 'the whole Bible stands on two principles, *law* and *grace*, which run parallel to each other from the beginning of Genesis to the end of Revelations.' And he declares these principles to be antagonistical; the one so diametrically opposite to the other, that both cannot stand and prevail. If one stands the other falls. If the principle of law take effect, grace is excluded and all men, being sinners, forever perish. If grace take effect, then law is nullified, and all men will be saved. On this foundation he erects the scheme of universal salvation.

We wish, if possible, to attain clear and just views on this subject; the distinction between *law* and *grace*. Are they antagonistical? Is one the adversary of the other? The common opinion is, that they are. It has, for ages, been the general belief of Christians, that justice demands the everlasting punishment of every sinner; the absolute perdition of all mankind; that mercy interposed and pleaded for their deliverance; that justice was inexorable and would not consent, until *bought in* by receiving an expiatory equivalent; that it had an infinite demand and received an infinite satisfaction. All this proceeds on the principle that law and grace are antagonists; one at war with the other. The question now is; are these things thus *opposed* and inimical? Are law and grace, in their very nature, the *antipodes* of each other? In order to pronounce on this question, we must define the terms. What, then, is law? and what is grace? We answer, in short, that law is *the rule of duty*. It is but the voice of justice, and prescribes what a moral being should do. It aims at the greatest good. The law requires of a man that he should make the most of his endowments and opportunities, both for his own welfare and that of others. *Grace* is the sentiment of mercy. It aims to relieve the suffering; to protect the exposed; to enlarge the oppressed; to reclaim the vicious; to save the perishing. Now if these be correct definitions, are law and grace antagonists to each other? Do they not both aim at the same object? Have they not a congenial nature? There is, evidently, a common origin and basis to each. They stand on the principle of *good will*. Justice or law commands a moral being to do good as he possesses the power and the means; to act for the promotion of virtuous enjoyment. Mercy or grace prompts a moral being to intercept and to relieve all avoidable and unnecessary evil. It would diminish suffering to the lowest measure consistent with the greatest good. Justice requires all that to be done which is requisite to the general welfare. Mercy requires all that to be done which will prevent and diminish the general amount of suffering. The language of law is; be upright, sober, industrious and frugal. And why? Because these things tend to the promotion of happiness. The language of grace is; forgive your enemies, bless them who curse you, pray for them who ill treat you, give to them who ask you; give without the motive of reward. And why? Because these things promote the human welfare. It is hence apparent that law and grace have a common principle. The motive, both subjective and objective, is the same in each. They are the offspring of *good will*. Benevolence is the parent which generates them.

When law annexes a penalty for the violation of its precept, it does it for the advancement of the common good. And when grace pleads for a remission of this penalty, in the case of any particular transgressor, it does it on the ground that such remission is most conclusive to the common happiness. It asks it only on this condition. The two principles, therefore, are not antagonistical. They coincide in all their recommendations. When one calls for punishment, and the other for pardon, it is on conditions. If punishment be for the greatest good, grace acquiesces in its infliction. And when pardon is most conducive to the common welfare, justice or law assents that the transgressor be pardoned.

Mankind are endowed with a moral nature. They have a conscience which discriminates between right and wrong in human actions. And why did their Creator endow them with this faculty? Evidently, because righteousness—which conscience approves—is promotive of happiness; and sin—which conscience condemns—is conducive to harm and misery. Conscience, therefore, is the creature of Divine benevolence; of *good will*, existing eternally in God. It is in this that law and justice, mercy and grace, have their common origin. They are streams from the same fountain. They are emanations from the same uncreated, effulgent sun of truth. And there can be no antagonism in truth. Truth is one, and can never be divided against itself.

The doctrine maintained, in this essay, has a bearing upon that of *the expiatory atonement*. This doctrine proceeds on the principle of abstract and pure law, demanding the endless misery of him who has even but once offended. And such, it is affirmed, is the law of God. But we may inquire, 'where is this law to be found?' We do not find it in the Bible. It was not given to Adam. The law which he transgressed had annexed to it, the penalty of *death*; not *eternal misery*. And the law given by Moses was of a similar character. The wages of disobedience to it, was death. Death was the ultimatum of its penal sanction. Nor were the Adamic and Mosaical laws exclusive of the agency of grace. 'And the Lord passed by, proclaiming Himself the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, forgiving iniquity, transgression and sin, and that will by no means clear the guilty.'

And whom does God forgive? And whom will He not hold guiltless? 'He that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall find mercy.' But does He pardon in consideration of a price, paid to justice by the hand of mercy or grace? There is no intimation in the Bible of such a fact. And we may question the propriety and even the possibility of such a thing. With what propriety can mercy, or any other thing, interfere with the action of pure and enlightened justice? Whatever justice demands must be for the common, and the highest good. And enlightened mercy cannot wish to intercept any action tending to this end. It can plead against infliction only on the ground that the common good does not require the punishment threatened. And if the common welfare does not demand the infliction of the penalty, justice readily assents to its remission. Justice has no interest distinct from the welfare of the moral universe. Justice and mercy, law and grace, here contemplated as principles of action, are but abstractions; not personal agents. They cannot have any separate interest of their own. Nor can our adorable Creator have an interest which is separate from that of His creatures.

Besides, what punishment is it which justice demands? It is that of the offender. It demands no other; nor can it be satisfied with any other. The sufferings of the innocent and meritorious furnish no satisfaction to the demands of justice. From such sacrifices both justice and mercy, law and grace, turn away with disgust and abhorrence. Justice demands that he who doeth wrong shall receive for the wrong that he hath done. And it forbids that this wrong should be imputed to another. What an innocent person suffers is not punishment. It makes no satisfaction to justice, nor as punishment, does it contribute to the common welfare?

A law or justice, which, demands a punishment, not conducive to the common welfare, a punishment which the greatest universal good requires should not be inflicted, cannot be enlightened, pure and perfect. The very idea of its being for the best that its action should be intercepted, implies its imperfection. If God's law, being perfect in all respects, requires the perdition of all mankind, then, of course, it is for the general welfare, that they should perish. The very notion, itself, of a vicarious expiation, stands on the idea, that abstract justice possesses an interest of its own, distinct from that of the moral world. This notion, however, stands on no substantial base. It is a fallacious imagination. The interest of Divine justice is that of God; and this interest is not separate from the welfare of His created universe. 'Can a man be profitable unto God? Is it any gain to Him that thou art righteous and makest thy ways perfect? Behold the heavens; how high they are! Thy righteousness extendeth not unto God.'

S. F.

Amesbury, Jan. 21.

For the Register.

THE EPISCOPAL TRACTS.

MESSRS. EDITORS.—On returning home at evening, lately, I found on my table two tracts, one on the Divinity of our Savior, by the Rev. Mr. Mason, and the other on the Communion, by Bishop Eastburn. Holding both names in respect, I was immediately interested to inquire how the pamphlets came there; and found that they were from an Episcopalian neighbor of mine, whose friendship has been a source of happiness to me for many years, but who feels uneasy at my want of 'Faith.' I therefore, read them both attentively; and found that, to a reader like myself, each gave a peculiar interest to the other. I am a Unitarian. But if I could be convinced that the Trinitarian belief is true, I should cheerfully become a convert to it; for my prepossessions are all in favor of the Episcopalian mode of worship, although I am wanting in deference for prelates.

It seems to be the chief object of the tract first mentioned to establish the point, that when a mystery exists in Revelation, our inability to explain it is no reason why we should not believe it. To the justice of this I readily agree, particularly as it is admitted that the lights of reason and research may be freely used to ascertain what the words of Scripture mean. And, having acceded to the position of Mr. Mason, that truths which are inscrutable *must be* received, if plainly contained in the words of Holy Writ, I hoped to see, as I advanced, *his* statement of the mystery which we are really required to believe on this subject. But he does not make one, supposing it perhaps to be unnecessary. I was disappointed; because there seemed to be a tone of liberality that promised something new, in his concession of a right to the use of reason in making an inquiry into the meaning of the Scriptures.

I could only, therefore, conjecture that a statement from him would have been what I suppose to be the common ground of the Trinitarian belief, viz., that certain expressions in the Scriptures, both from our Savior and the Apostles, are received as assertions that he and the Almighty are one being; as those in the opening chapter of St. John, that the Word was God, that our Savior was the Word, and that, therefore, they are one; and his own declaration 'I and my Father are one,' &c.

Viewing the matter in this light, I thought of the answer which has always been sufficient to convince me, and to which I have never heard any satisfactory reply; but I did not dwell upon it, because I supposed that if Mr. Mason were present, and I should state it to him, he might still think that I ventured to use reason too far in interpretation.

I therefore, went on with the other tract, where I found an apparent support of my views, that I had not expected. Bishop Eastburn, in speaking of the doctrine of Transubstantiation, says,—or tells us that it is unnecessary to say—that 'it is a gross error to represent the body of Christ as being corporally present in the elements.' He adds,—'That the body of the ascended Son of God should be, at the same time, in heaven and on earth, is physically impossible.' It certainly seems to common minds to be so; and the same reason would equally forbid the *literal* interpretation of the expression of our Savior when he said to his disciples, 'this is my body which is broken for you;' 'this is my blood which is shed for you.' It was, physically, as much impossible that the disciples were actually eating his body and drinking his blood, while he sat near them, waiting to be crucified in that body, as it could be after his ascension. Increased distance is nothing in such a case. We can no more conceive such a declaration to be meant literally; or so believe it, in one instance than in the other; and I presume that Bishop Eastburn does not receive it literally.

If I understand the two tracts, then, we are not bound to believe what is physically impossible; *certainly* not, unless we find it to be a truth plainly contained in the Scripture; and we are at liberty freely to use 'the lights of reason, history, and learned research, to ascertain what the words of Scripture mean.' I return then, to the mystery, as it is called, of the Trinity, and assert that we have a right to use our reason, by taking all the words that relate to it together, in one view, in order to reach their meaning.

Our Savior tells Philip, when he said 'show us the Father'—'He that hath seen me hath seen the Father.' Here seems to be a strong proof of the Unity in the Trinity. Yet I have understood that the supporters of that doctrine rarely adduce this text to establish it, probably because he directly adds what seems to contradict the literal meaning of these words, and says—'the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works,' and further on, he adds, as if it were not merely an assurance, but an exemplification of his union with the Father, —'he that believeth on me, the works that I do shall he do also;' and soon after,—'I am in the Father, and ye in me, and I in you.' My reason comes to the conclusion that there is nothing here which requires me to believe any greater mystery than belongs to the appearance of our Savior throughout; but that, on the contrary, some light is obtained to be used for ascertaining the meaning of words in other passages, where an incomprehensible unity seems to be asserted. When we have once admitted the figurative mode of expression to have been used at all, it seems clearly to have been used here; as if he had said, 'you could perceive nothing more of the Father, in any way, than you now see; that is, the manifestation of his power which I use, and of the spirit of his love in which I act.'

In the prayer with his disciples at his last meeting with them before the crucifixion, he prays that they, and those who should believe on him through their word, may all 'be one; as thou, Father, art in me, and I in thee.' If he meant that he is one being and one person with the Father, then all believers are to become one person, which Bishop Eastburn would probably admit to be physically impossible; and if the disciples and all believers were not so to become one, then our Savior and the Father are not one, in that sense. It seems sufficient, to an ordinary comprehension, to suppose that he meant, one in spirit, actuated by the same motives and the same divine impulses, for the same objects. And this appears to explain the meaning of his words wherever he declares that he and the Father are one, or uses expressions tantamount to that; and to show that they were one as the disciples were to be, in spirit and purpose, but not otherwise. Probably, in all ages it has been a common mode of expression, in reference to the relation between father and son, who lived and acted in harmony, to speak of them as *one;* and to suppose an allusion to this, seems to give sufficient meaning to the words. Our Savior tells us that man and wife are no more twain but one. Of course we suppose this to mean one, only in the entire union of spirit and affections; and it appears to furnish an explanation of the same word 'one' when used elsewhere.

With all the humility and deference becoming an unlearned person, be it said, it seems to me, that in this way the expressions in the first chapter of John, which seem to declare unity between the Father and Son, are sufficiently explained for all necessary purposes: that the Trinitarian view adds nothing to their force any more than to their clearness; and that the 'word' which was made flesh, was the wisdom, the benevolence, and the power that the Almighty had communicated to a distinct being, whom he sent into the world.

Mr. Mason says:—'We (the Trinitarians) are able to show how 'this doctrine of the Trinity *must* be of great practical consequence—and every earnest believer in the Divinity of Christ does show how, when he affirms that it would be impossible for him to place that firm, implicit trust in the arm of man or angel, which he places in his Divine Almighty Savior. It is ALL THE DIFFERENCE of relying upon the power of God and one of his creatures.' But what is this 'difference,' if God, in his infinite wisdom, has chosen one of his creatures as a fit instrument for the execution of the work that he himself designed, and has communicated to him all the power that can be necessary, or that he would choose to exercise himself, if he acted in his own person? Mr. Mason, after all, does not explain what this difference is; nor have I ever known it explained, though I have often heard it alluded to, as if it were only necessary to state the question in formidable terms, to obtain the ready assent of every body to the belief that there must be an immense difference in some way. The assent that is given, however, always seems to me to have less of real conviction in it, than fear of responsibility in forming an opinion on such a subject.

For one, I should be humbly, but really, glad to have it explained in simple and precise language, free from declamation about blindness and hardness of heart, what is the 'difference' to us, after eighteen centuries, whether the word, which has been transmitted in writing and printing through the hands of men, (so long as we are sure it is the word of God, by which we are to live and die,) was first brought into the world immediately, as some believe, (but as the Trinitarians do not,) by the Almighty in his single person; whether it was brought, agreeably to the mysterious doctrine of the Trinity, by the Son as one with the Father in no figurative sense; or, as others believe, by the Son, not otherwise one with the Father than as the fulness of the Father's spirit and power had been communicated to him. Whichever was the way, we know that it was the best.

Mr. Mason seems to attach great importance to the belief that this word was brought by an 'Almighty Savior.' Now, if that be true, he communicated it to the apostles to be made known to the world, and departed; and we receive it through them. Nobody who came after them could, *personally*, receive the influence of his presence; and we, of course, do not. If the fact was important to us, it must have been because it put the apostles more fully in possession of the Gospel. To suppose it indispensable for that purpose, is to suppose that the Omnipotent *could not*, if he saw fit, communicate it through another. Tracing the word backward through all the gradations by which it has been transmitted to us, what is the difference if we believe in one gradation more than the Trinitarian does, and suppose that, instead of being delivered to the apostles by the Almighty, it was delivered, by him, in the first instance, to a being superior to them, and so transmitted?

There are some persons who believe that our Savior was merely a man. I do not allude to those who think that he rose from circumstances, like a great patriot or statesman, produced by 'the times;' but to such as believe that, whether Deity or not, his coming was foretold. They believe that he was specially designed and empowered by the Almighty, for the purposes for which he came, but that his existence commenced as ours does. It does not seem probable to me, but if any friend of mine believed it, it would cause me no apprehension for his 'Faith.' How does he and the Trinitarian differ? The latter believes that the Almighty (in a certain mode of personal presence) delivered the Gospel to men of full age, who had no apparent preparation in early life for receiving it. The former believes that, without entering the world, otherwise than as he is Omnipresent, he delivered it to one man, wonderful in his powers and character from childhood, with wisdom and authority to select those who should transmit it. The difference does not seem to me to be against the faith of the Humanitarian. Both believe it to be the word of God, given by himself; but the one believes it to have been first delivered to men, whose communication with him (if he was present) was so imperfect that they did not fully comprehend the objects of the word until the crucifixion had taken place. The other believes that it was first delivered to a man, whose communion with the Almighty was complete throughout, from infancy to maturity, whether in the crowd, in the desert, or apart upon the mountain, while angels ministered to him; and that he understood the business of his father from his youth.

There is one difference that Mr. Mason does not seem to regard. The globe is not the universe; though he uses the words as if they were synonymous. By the same means that we know when an eclipse will happen, we know that there are other worlds than this. Just as we ascertain in what day a comet, which was seen in the last century, must return from the vast distances of space and reappear to us, we know that our world is but a speck in the creation.—The expressions in Scripture, therefore, which imply fulness of Divine power for the redemption of our race, in this world, perhaps do not necessarily describe a power coextensive with the Infinity of the Universe, which belongs to Deity.

Mr. Mason says, that if the mystery exists, we are bound to believe it, without waiting to know why it exists; and I think that he is right. My faith might go beyond that of Bishop Eastburn, and I could even believe in a physical impossibility, if it were clearly asserted in the Scriptures. All things are possible with God. But I cannot see that the supposed mystery *does* exist; and therefore, I cannot believe it. But if there really be an inexplicable mystery, why does the Trinitarian undertake to explain it?—His doctrine, as far as it goes, seems to be an attempt to show us how we may get over an apparent difficulty by believing that, when there appears to be one, there are three; and that, when there appear to be three, there is only one. While it seems to him scarcely possible to understand the meaning, he tells us, in part, what is meant; but encountering new difficulties, he complains of the poverty of language that embarrasses him in using the word person, and calls the rest a mystery. It is not easy to perceive any difference in favor of his belief, sufficient to justify the attempt to establish it. The mystery is in his creed, rather than in the Scriptures.

Whose faith can go beyond that of the Unitarian? He believes the gospel to be the rule of life given by God to man through such a medium as it was thought best, by infinite wisdom, to select; although he does not believe it necessary to have a precise knowledge of the nature of the mediator. He believes that this rule is complete for application to every variety of circumstances that can arise in human experience. From the greatest prosperity to the most abject poverty, from the highest attainment of human virtue to the deepest degradation of crime on the scaffold of execution, there is no combination of difficulties for which, in the belief of the Unitarian, there is not, in following the Scriptures, a rule by which to choose the very best thing to be done for every moment of existence. The responsibility of conforming to this rule is, in his belief, thrown entirely on himself. He feels that his future happiness depends, not on calling our Savior Lord, but, on doing the will of his Father as he has revealed it to us. If the Unitarian be wrong, it must be for some other reason than want of 'faith in the word of God.'

As there is nothing new in these views, it is likely that I might be told by a Trinitarian that they have all been answered. I have never seen any answer, however, that seemed to me satisfactory. As attention is drawn once more to the subject, in tracts, and many young people have come forward since the controversy concerning it was at its height, it might be well to answer them anew. It may at first seem presumptuous in one whose life is not devoted to study, to advance them. But it is done with diffidence, and under the belief that it is sometimes useful to the clergy to know what may pass in the thoughts of their hearers; for similar speculations are 'probably' not confined to Unitarian Churches.

The imputation against Unitarians of want of 'Faith,' disposes them to inquire whether it be anything more than want of deference for prelates and for the authority of their votes in council, deciding what we must understand by the Scriptures, that is chargeable to them. The inquiry becomes more earnest when we see the direction that is given to the controversy in a neighboring city, concerning the importance of Bishops. An expression from the prophets which is thought to foretell the appointment of a Church ministry, described as *Priests* and *Levites*, seems to be made the foundation for the conclusion that is to come in their favor. If they should be proved to be similar in authority to the High Priests who crucified our Savior, after casting out of the temple all who believed on him, it will not be forgotten that Bishops have themselves shown, at times, a spirit capable of 'casting out' of the Church such as have shown less confidence in their canons, than in their own honest belief of the meaning of the Scriptures.

The language that has sometimes been used by those of the high Church, seems really to have made it doubtful whether, if a man had been converted from idolatry to a belief in the one true God, he might venture a step further, and use his 'reason' so far as to decide whether he ought to believe in the Christian religion; or whether, if the person to whom he owed his conversion happened to be a mussulman, he ought to rest in the Mahommedan faith.

In the phraseology of these tracts, and in some remarks on them in the Christian Witness, as well as other Trinitarian writings, there seems to be a claim to the exclusive use of the word Divine in respect to our Savior; as if those, who do not believe him to be, in some way, the Deity, had no right to use it, in expressing their belief. Some, I presume, do not desire to use it; but, if others do so, we have yet to learn what impropriety there is in their doing it. Certainly, the analogy of language in all ages would justify it. The messenger of an Emperor is an *imperial* messenger, of a king a *royal* messenger; and the messenger of the Deity, to whom he has given all power, must be a *Divine* messenger. If it be said that this would make the prophets Divine, it is to be remembered that, though they were called and employed as prophets, it is not intimated that they were fore-ordained and created as such. But, however that may be, it may be believed, as suggested in the Christian World lately, that our Savior brought Divine attributes with him into the world, without supposing him to be the Deity.

The Unitarian reader of these tracts, derives from them the satisfaction of understanding that there are no new arguments to be presented on the side of the Trinitarian doctrine, since none appear; that *all* use of reason in reading the Scriptures is not necessarily presumptuous;—that it is our right and our duty to exercise it, in judging of the meaning of words; and that we may safely infer, therefore, that where we do not find inexplicable difficulties, we are not bound to believe in mysteries.

For the Register.

'ONE LORD, ONE FAITH.'

The 'faith' here referred to, is, we suppose, the truth which forms the substance of the New Testament instruction—and the 'Lord,' thus distinguished, is our Savior Jesus Christ,—he who came with divine authority 'to bear witness to the truth.' The writer is in this place urging Christian brethren, not to attempt unity of *faith* through the power or influence of the wiser over the weaker, (as some in every age, by no means excluding the present, seem to think expedient), but, on the contrary, 'with all lowliness and meekness, with long-suffering, forbearing one another in love,' to endeavor to 'keep the unity of *the spirit*' (a very different thing), 'in the bond of peace' (a very different way).

The title prefixed to these remarks suggests, in the first place, the great principles of Protestantism, viz., the perfection, sufficiency, and authority of the Scriptures as the Rule of Faith, and, the Freedom of each believer in Christ to interpret that Rule for himself. It brings both of these principles distinctly into view. For the root of the controversy on the Protestant side is, that the Bible, containing a revelation from God of truth and grace, permits no human power to come between and prevent every one's receiving that grace and truth freely and purely from the sacred source; obliging no one, in matters of religion, to give way to human authority and coercion, and submit to human restraint and dictation, nor to anything that is deemed to be such. The divine and sole authority of Christ is both the rule of Christians, and their bond of union. The obligation to submit to Christ, as the Master, does, of itself, imply freedom from submission, in any degree, to any other master; and in connexion with the admission that his truth and law are contained in the New Testament, allows all to inquire for themselves, freely and without restraint, what it is that He has revealed and prescribed. Just so far as the rule is interpreted erroneously, human error becomes the rule instead of divine truth; and as no public arbiter of differences has been appointed, and no private interpreter can be infallible, *every one* is to judge, for himself, in what respect the interpretations accord with the Bible, and in what respect they do not. The Protestants, in a word, with the Bible in their hands, thought human instruction and illumination insufficient, and human control, in the concerns of religion, oppressive and intolerable.

The distinction of the more liberal Protestants of modern times, and their bond of union as a party, is their superior fidelity to the great ideas of the Reformation. They have, accordingly, not only adhered more closely than others, to the principle of liberty, but they have also carried farther than others the reform that was based upon it. That reform, so far as it went, removed the abuses which the truth had suffered from human weakness, usurpation, and extravagance,—restoring a better interpretation of Scripture, preparing the way for a nearer approach to unity of spirit, and promoting, as the light of Scripture shall be less and less obscured and obstructed, that deep and general practical good influence, which so pre-eminently belongs to it. Liberal Christians adopt, as a denomination, a more true or *simply Scriptural* faith, more nearly conformed to the obvious and predominating sense of Scripture, with less of human admixture, and nothing of human dictation. They have, too, a more *rational* creed,—more rational in proportion as more pure; having freed the faith from some gradually accumulated additions, which of course could contribute nothing of wisdom or power to God's word, but which, being merely human, and for the most part very heavy and barbarous specimens of human invention, would serve only to adulterate, contradict, or encumber it. They have in fine a more *practical* system; admitting the necessity, but denying the sufficiency of faith, asserting essentials both in faith and practice, but never placing their *saving* efficacy so much in their absolute soundness as in their sanctifying power.

We proceed to notice several ways in which the great principles of the Reformation have been *departed from* in succeeding times; first, in relation to the principle of liberty, and secondly, as regards the authority of Scripture.

The Protestant party, as is well known, early deserted their own principles so far as to draw themselves into palpable inconsistency. In the words of the author of the Confessional, they 'contracted their original plan.' They abriged liberty by introducing creeds and confessions as terms of communion, refusing, in this and in various ways, to others, the freedom they had allowed themselves. With doing this Calvin was roundly charged in his own day. This inconsistency still remains ill reformed, and little understood by those who suffer from it, or suffer it. Did a majority of the Lord's freemen in this land comprehend their religions, as well as they know their civil rights, they would live in that spiritual subjection no longer, 'no, not for an hour.'

But, on the other hand, there have been departures from the other great principle of Protestantism,—the sufficiency and perfection of the Rule, founded on its divine authority. If the stricter party have forsaken their principles in one way, so have the more liberal exceeded their's in another. If the one has erred by exalting faith; so has the other by extolling works. If the one has carried to an extreme the inspiration of the letter; so has the other the illumination of the mind. If one portion runs too much into the enthusiasm of devotion; so is another as far gone in the 'fine frenzy' of mysticism. If *this* has too much formalized, *that* has too much refined. And, in fine, a part have erred as much in excess of freedom, as others in the assumption of authority.

It may be well to point out here some of the violations or abuses of the two great principles which have been presented above. The first, that of the sufficiency of Scripture, may be infringed, first, by human additions to the word of Christ, claiming like divine authority with it,—such as are to be found in the popular creeds and catechisms—and secondly, not by thus interfering, directly, with the divine authority of Christ, but by denying to Christ and his word any divine *authority* at all.

The second great principle, that of liberty, may be departed from, first, by infringing, directly or indirectly, upon the Christian liberty of our brethren; and secondly, by misusing our own. For, the true idea of liberty requires not a more conscientious assertion of our own rights, than sacred regard to the rights of all others. It is a misuse of freedom, different, but equally obvious, to set the divine rule aside, as an authoritative guide, substituting our own reason or will in its stead.

Whether the above great principles of the Reformation, and pillars of the Church, have not been in all these ways departed from, the reader is competent to judge. Of late, change or degeneracy of this kind has been very noticeable. The very basis, for example, on which the claim of the Scripture to perfection and sufficiency, and especially that of Jesus to divine authority as a teacher, as expressly declared by himself, has commonly been agreed indisputably to rest, has come into open controversy among professed Christians. A *miracle*, as the word is used in the New Testament, means, it has been maintained, only a *wonder;* and as *nature*, it is argued, is full of wonders, miracles furnish no specific proof of a *supernatural* mode of revelation. Without stopping formally to refute this very superficial philosophising, which rests upon the common fallacy of taking for granted the thing to be proved, viz., that the word miracle does in truth *always* stand for wonder, and *never* for anything *more;* we will pass on to look at the signs and tendencies of such refinements, and of the school to which they belong. Has religion—the cause of Christ—anything to fear from them? Not, we think, in any general or extensive sense. For, first, of the class who see no present importance in miracles as a proof, it is not *all* who reject the authority and revelation of Christ; and with regard to these the answer is easy:—the cause of Christ can have little to *fear* from those who receive and preach him in any form. The apostle Paul, in his noble enlargement of mind and heart, did not denounce those even who preached Christ from wrong motives, but rejoiced emphatically that Christ was preached by them in any manner. We are to receive as Christians those who receive Christ; and whether their faith in him rest upon external or internal evidence, it does not alter the case. Whether, indeed, a faith resting *solely* upon either kind, may be acceptable to God, has not been given us to know, and, happily, is what we have not the responsibility to decide.

What, rejectors of the divine authority of Christ! Can we have any ground of sympathy with these? But suppose that notwithstanding they deny his authority, they call themselves by his name, take him as their guide and instructor, cling to him, as you do, with love and hope, and wish and labor to see his name kept from contempt and his cause from injury. Shall we refuse to *these* the Christian name and fellowship? We may deem their faith or system defective, even essentially defective; we may warn others in the plainest terms, that we think its peculiarity grossly false, and highly dangerous to be spread; but, distinguishing a man's mind or character from his speculations, we may not, in the case supposed, refuse to him the fellowship of the spirit, (however expedient we might think it to decline reciprocating that of the pulpit,) nor condemn him to the fate and the odium of cold, malignant unbelief.

But how are we to regard some others who have gone still farther from us, if not quite out from us, viz. those who deny both the divine authority and the superhuman excellence of Jesus, who think that his character is not to be regarded as specially divine, any more than that of Socrates, or any other superior but imperfect man? Shall our conduct here be merely negative. Is it enough quietly to recognize the fact that, in this case, there is really no unity of faith between them and us, in any proper sense? Ought we not to do more? Ought we not to separate ourselves from them, and renounce them? We know how such questions have been answered in older and sterner times; and we know in what a corresponding manner, substantially, they are sometimes answered still.—But, for ourselves, having found in the New Testament no precedent for Christians withdrawing themselves from a brother, or professed believer, for any cause but undoubted immorality of life and corruption of heart, we see no reason, on this ground, either for separation or alarm.

But are not the opinions of such at once absurd, irreverent, extravagant, and pernicious? Suppose they were; the *more* so, the surer will the good sense of mankind, and the enlightened Christian sentiment of the age, detect and dismiss them, despising them for their pretension, and rejecting them for their emptiness.—Indeed, the more freely that extravagance should be spoken, and the farther it should be carried into its logical or practical consequences, the sooner would it work out its own correction.—Persecution and obloquy might invest it with an accidental importance, and gain for it a limited reception; but the triumph would be short—with one proviso—provided the principle of freedom be fully understood, and the spirit of freedom really live—provided, that is, that error shall be allowed to speak out unrestrained, and be met, at the same time, by plain, uncompromising exposure, and a strong assertion of the truth and the right.

That the great principles of Protestanism, viz., the sole and divine authority of Christ in the New Testament instructions, and the freedom of the mind in relation to their interpretaion, have been departed from and abused, is therefore no ground of wide and general apprehension. But if not cause of alarm, it may be motive to exertion. The chief danger lies not in the aberrations of freedom, but in the slumbers of indifference—the indifference of the serious and the judicious, when those aberrations run to extremes, and assume a bold activity. Then, the sin of indifference becomes aggravated. Then, the corresponding duty becomes urgent and imperative. Such a crisis brings up and presses home to the conscience that universal obligation—the duty, we mean, which every man owes to the TRUTH. Such a call should rouse every one to ask himself, 'What can I do, or help do, that the truth may have justice?' We are called,—according to our ability, and the grace given to us,—but we are all called to prove what is doubtful, and hold fast what is good; to meet the boldness of error with the honest assertion of the truth; to encounter growing licentiousness with greater firmness of principle; and, in fine, in a plain, but at the same time in a wise and temperate manner, to confront Unbelief and Irreligion, whether open or disguised, refined or vulgar, with the only weapons that should be thought of in a Christian and enlightened age,—viz., Exposure and Protestation! And since we suppose it to be a genuine declaration of Scripture that there is 'One Faith' and 'One Lord' of faith, so long as this truth shall be admitted, we may trust that it will be *almost* universally understood to imply an authority over the mind and soul, which is of divine origin and supernatural establishment in the world; yet while promoting unity of opinion on this most important point, we shall be in less danger of carrying our zeal in its behalf beyond the bounds of wisdom, if we equally strive, 'with lowliness and meekness, with long-suffering, forbearing one another in love' 'to keep the unity of the spirit in the bond of peace.'

AN INDIAN'S IDEA OF SECTARIANS.

The following anecdote is related of a Mohegan Indian in Connecticut. 'Supposing you get to heaven, the Lord Jesus ask you who you be; you say, you are a Presbyterian. Then he say, you sit there on that little seat, and there you stay; don't you go any where else; keep your place. Another come to heaven. He ask, who are you? He say, I am a Baptist. Then you sit there on that little narrow seat; let no one sit nor eat with you, nor come near you.—Have all your seat to yourself; keep all your singing and rejoicing to yourself. Another come. He say, who are you? He say, I am a Methodist. Then he say, you sit in that corner; and let one stand to keep all away that do not make as much noise as you make in your worship. Another come. He say, who are you? He answer, I am a Quaker. Then Christ say, you sit away out yonder alone, that the noisy ones may not distress you, while you worship by thinking without singing, bowing, looking joyful, or joining with others who come and speak of my goodness, or talk of my power.

After all these, by and by, Indian come.—The Lord Jesus ask him who he be? He say, I love our Lord Jesus with all my heart and soul, and love all who love Him in sincerity. Then the Lord Jesus say to him, 'You may sit where you please, may walk all over Heaven, eat where and what you please, enjoy all the liberty heaven affords, be equal to angels, and not be confined to any seat.'

CHRISTIAN REGISTER.

BOSTON, MARCH 9, 1844.

THE LATE DISASTER AT WASHINGTON.

Another of those startling calamities which come in the most dreaded form, and spread their tidings of woe over a whole nation, entered into the events of last week. By a blow as sudden as the lightning—hopes were withered, honors were blighted, dignities were cast down to the dust, shouts of pleasure were turned into bitter lamentations, and a nerve of anguish was touched in a multitude of hearts which will throb till their lives shall close.

On Wednesday, 28th ult., the U. S. Steam Ship of War, Princeton, Capt. Stockton, made a third excursion down the Potomac, having on board more than three hundred persons. The great attraction of the occasion was the discharging of the great gun. On the return of the party, at about 4 1-2 o'clock, in the afternoon, while most of the company, including President Tyler, were at the dinner table, the gun was fired for the third time. It exploded at the breech, and caused the instantaneous death of the Hon. A. P. Upshur, Secretary of State, the Hon. T. W. Gilmer, Secretary of the Navy, Commodore Beverly Kennon, U. S. N., Hon. Virgil Maxcy, the Hon. David Gardner, and a colored servant of Mr. Tyler's. Capt. Stockton and fourteen others, were either maimed for life, or severely wounded.

It becomes us to make a religious use of the impressions which such a calamity excites. If religion, in any of its lessons or suggestions, can be applied to it, if it presents a single counsel or warning which will throw light upon solemn truth, or confirm a good purpose, or attach the heart of man to God as a refuge and a hope—then such a calamity ought not to be allowed by any one to pass from remembrance or mention, till it has been so improved. Indeed what do any of us need, but that religion should be applied to life just as it is—with all that distresses, with all that amazes, with all that perplexes us! What do we need but to see how, in all that concerns moral beings, what is most sad may be improved, and why it is appointed? It is in such calamities that every man is made to feel whether or not he has any thing which he can call a religious faith. All the religion which a man possesses, comes spontaneously, on the very moment, into his thoughts, on the occurrence of these terrible events. And if he have no religious feelings or convictions, he is then made to realise his want, as nothing beside will make him to realise it. Then, between the religious and the irreligious, there is all the difference, that there is between weeping, submissive confidence in God, and a horror-stricken, bewildered amazement, which hesitates whether to blaspheme or to groan. Such a calamity calls out the religion of the heart, or shows its dreariness. Such a calamity tries, at times even to torture, the religion of the heart; and such a calamity, if blessed in nothing else, may be blessed in this, that it may be turned to a hallowed use in implanting, or cultivating a religion of the heart.

We cannot but give a passing word to that tendency, which leads religious minds of a peculiar cast, to view such a calamity as a judgment—a special Providence—an avenging manifestation of a Holy God. There are those who find in the circumstances or the subjects of a peculiarly startling event—a remarkable token of God's agency—an exhibition of some one of his attributes. Short-sighted and imperfect men err in indulging such views. They indicate a morbid, rather than a healthful action of the religious sentiment. They lead to, and favor unworthy rather than just conceptions of the Divine Government—they encourage the ascribing to God of passions like our own. It is sufficient to say of such a tendency of some minds, which thus think to show a very strong and active faith—that it received discountenance and censure from Jesus Christ. 'Think ye,' he asked, of some self-righteous asserters of special Divine judgments—'those eighteen, upon whom the tower in Siloam fell, and slew them—think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay.' A public calamity, a shock which instantaneously turns life into death, and happiness into bitter woe for many, is but the compression into one instant, at one place, of melancholy occurrences which fill each hour for far more individuals who mourn alone. A Special Providence is in fact a denial of a General Providence. To maintain that God is strikingly, manifestly, peculiarly *here*—is to deny that he is *there*. Better is it that that tendency of the mind which leads to a selection of some events as judgments, should extend a religious awe over all events, and see our Heavenly Father bearing up in his whole hand the little sparrow as it flies. Better is it to irradiate the whole of life, and the experience of every soul with the Light of an Infinite Wisdom, than to concentrate its rays upon one hour or place. Religious light will make darkness manifest; why forget that all-diffused light by looking intently upon one dark spot? It is not for men to venture upon the interpretation of that Providence which walks in mysteries. If it be not pride it is weakness, which disposes some to find hand-writing upon walls, and to see the hand which writes, and boldly to read as if from a sentence. Death and calamity have horrors enough to their unprepared victims, to save them from a hasty judgment of man, and certainly to shield them from a transfer of man's judgment to the judgment of God.

Religiously regarded, the first reflection which the late calamity suggests, prompts us to realise how sudden and appalling may be the change from happiness to woe. A moment will make the fearful substitution. It is the dread condition of mortal life. To those who have lived many years and mingled much in common interests, even the proposal of a party of pleasure, an excursion, or an amusement, however innocent, brings up the memory of very many like occasions planned with bright hope, greeted by a bright morning sun which kindled a smile on every cheek, and shaded by the gloom of sadness or disappointment at night-fall. It has well nigh passed into a proverb, that misfortune or accident will happen at the only point where we have failed to guard against them in a plan for pleasure, which in all other respects is safe.—And how terrible was the instantaneous substitution of appalling distress, for unsuspecting satisfaction, in the late disaster! The same current of the air, the same unmeasured moment of time combined the cheers of rapturous delight, and the groans which parted the fellowship of spirits with their bodies. How dreadful are all these liabilities and possibilities of man's existence!—At what a cost do we purchase the nerves, which, because they are sensitive to delight, may quiver with anguish; at what a risk do we enjoy all the endearments, relations and loves of the one common heart, which shares its wounds, as well as its affections! Yet at these hazards we all do live and even cling to life. The heart endures these fearful contrasts, and the mind must reconcile them. Every calamity presents under one or another striking aspect, this liability of long experience that unforeseen occurrences will instantaneously embitter human happiness. And each calamity rings some melancholy change on the sad lesson, as it offers some peculiar circumstances to amaze and to harrow our feelings. This general truth is signally illustrated in the late disaster. The most marvellous devices of science and skill had been employed as was thought, with full success in constructing an engine of death to be used in war. It was supposed to be fortunately perfected.—The designer of it, with that partially satisfied and partially excited pride which we all feel for our own undertakings, in proportion as we concentrate our energies upon them, invited hundreds to enjoy the pleasure which he was glad to afford. Their enjoyment and approbation would be his full reward. And all the elements of a transitory delight were gathered there, together with science, rank, national feeling, social pleasure, festivity, and such a union of sex and condition, that no selfishness need mar a common satisfaction. It was one of those occasions which seem of good use and tendency in a place which presents so much that is infelicitous in its effect upon human feelings; it was an occasion which might soften by the graces and courtesies of life, those who elsewhere had rivalries and contentions. And well nigh to its close had the occasion drawn, without disappointment. A bright sun had smiled, the satisfaction was well nigh complete, and the hour might have been remembered for its joy. But what unutterable anguish did one moment substitute! Where is the pride of science now? Where are the fascinations of beauty? Where are the joys which united parents and children at many hearths? An appalling dismay has settled over them all, for those concerned in that scene of sadness, which never can be wholly cheered for them so long as life shall last. What a wounded heart must he bear, whom God made the instrument of such suffering! No more to be blamed than the cold iron which was his instrument, he yet must have a memory which should solemnize his life. Official rank, the pride of fresh honors, and the possession of eminence patiently and laboriously acquired, were confounded with the lowly fate of a slave. The name of Washington seems to combine the scene, the moment, and the chief place of the common suffering. It was well nigh in sight of his dwelling house and his tomb, it was while his cherished name was uttered in the cheers of revelry, that statesmen who had succeeded to some of his trusts, were summoned to meet his spirit in the shades, and in the city to which he has given a title and a high use, they will long be mourned.

Such was then the fearful substitution which converted on the moment a party of pleasure, into a company of awe-stricken sufferers. Such substitutions are possible, they are actual. Only as they vary in the numbers or the scenes of their visitation, are they strange. There is one lesson which religion always and irresistibly enforces in such disasters. It is that which attaches importance to each moment of life, and bids us ever act and think as if each moment might be our last. Men are often judged by their fellow-men, by the last few days of their lives. The last responsibilities, honors or duties of their lives, are associated with their last moments; by these they are remembered and estimated. The momentary suddenness with which all plans and hopes and joys may be frustrated, solemnises every duty of man's existence; it bids us always live together in peace, and consider that each hour which we are spending on earth, may be succeeded by another hour that shall be burdened with the judgment of God and of man over our departed spirits. Yes! a lesson no less solemn and impressive than this, is the first reflection which religion applies from the late melancholy occurrence.

Again, there is something in the mode in which death comes, something in the shape which it assumes, especially when it strikes many victims at once, there is something either to heighten or to relieve its sadness. There are circumstances which relieve the late disaster, because the mortal blow seems to have fallen at the moment when it would do the least of the work of death, and because many who might have been its victims were safe. Let such relief be of comfort where it may. For there was one circumstance which deepens the dreadful gloom of that disaster, and we cannot separate that circumstance from the disaster. It is that the instrument of such a terrific woe, was the work of man, his own invention, a fearful weapon of his own contrivance, and that it did by accident what it was intended to do by design; it caused death, it severed souls and bodies, it made widows and fatherless children, it caused a whole city, a whole people to mourn. This it was designed to do, but not then; not for those victims, nor for this people. Like the elephants which were used in the van of ancient armies, to rush fiercely among the enemy, it turned upon its own friendly allies and spread dismay, it spent its deadly flash behind and not before. We should not be justified in pretending or believing, that there was an especial judgment of the Almighty in this, more than there is in the death of an infant in its first effort to live. We set aside such an unlicensed interpretation of one or another event, still we cannot but think of that fearful instrument of death, as a boasted invention of man to do a work of blood. What did it do but fulfill its purpose? For as it had not a heart, a conscience or a will, it could but act by elemental laws.

We know that that weapon received from its inventor the epithet of a 'peacemaker' that it was contrived to do decisively and instantaneously, what has heretofore been done, tardily, by degrees, and less effectually—that it suspended the lives of thousands, that it combined speed, distance and force. We know too that in the opinion of some, war is an art, a terrible art which becomes merciful, the more scientifically it is pursued, that the perfection of its implements will mitigate the atrocity of its deeds, and that preparation for it is the best security against it. This opinion advanced and maintained by some, it is aside from our purpose to examine. We cannot but say for ourselves in passing, that we regard the opinion as untenable and false, as directly and utterly opposite to Christian truth, and that a fraction of the wealth which is yearly spent in preparation for war, would secure a peace that never would be broken. This we believe, because it has been plainly proved by facts which have not been and cannot be disputed, by arguments which it is impossible to refute. But to return to that implement of death. It did its work, though not according to science, it fulfilled its purpose, though not upon its designed victims. Would that in the tenderness and sensibility which such a sad event gives to very many hearts, the appeals of Christian humanity might be heard. Our friends, our statesmen, our honored and respected chiefs have fallen now. Calamity comes while general peace prevails among the nations. The happy and the good were the victims, cheerful homes, loving and faithful friends are made to mourn. And would there have been less mourning somewhere, and to some other hearts, had that fearful weapon been commissioned by man, and not by accident to destroy? Would its fiery wrath have been less blasting and deadly had it gone forth from the cannon's mouth, as science aimed it at foes? Its mighty charge and its ponderous missile had power to lay a village in ruins. It might rend the vitals of a hundred men, and double that number of widows and fatherless. It was designed to do this. This is the fearful truth, the awful aggravation of that shape and form which death then assumed.

Would, that over the fragments of that ill-starved engine of destruction, amid the groans and lamentations of the bereaved and by the now wasting clay of those whose spirits were snatched into eternity as by the lightning, would, that our counsellors and statesmen might ask one another if it be ever necessary to do by design, what is so dreadful when done by accident. If religion as it thus applies a second lesson to such a calamity, can present that question solemnly to us of this generation, it may be that when death has passed its sentence on us all, and we stand in the full light of God's truth, we shall see amid the swords that are turned into plough shares—that shivered gun turned to an instrument of righteousness. Then we may realise that even amid the woe which now appalls us, it did the least harm which it was its nature and design to do, and the least to blacken the Book of Doom.

There is another reflection which comes up always with such occurrences. It is that which presents to us the mystery of such evil and such suffering, and asks us how we shall reconcile them with the unfettered power of a Paternal God. Why does he allow such woe—why does he not by enlarging human foresight, or by counteracting natural laws by miraculous interposition—why does he not prevent these terrible calamities! He is all powerful, he is all good, his eye is everywhere, he forgets no bird or insect, he numbers the hairs on our heads—why does he not stay the impending woe which falls on the unprepared?

We do right in asking this question. It is wise and good for us to repeat it and to reconsider its answer in all such calamities. And all who are spared a portion in the suffering which they cause, are in a fitting state to weigh well the answer.

That answer leads us to recognise the chief and guiding purpose which the Almighty has in view in the discipline of human life on this earth. His purpose as he teaches us alike in Scripture and in experience, is not to provide for us here a place in which we shall be at ease, free from pain and trial, and blest with a moderate and unvarying happiness. His purpose is not so to deal with us on earth, as to confine us to the earth, to save us all struggle, or disappointment, or to quench the unsatisfied desire, the longing hope. This is not his purpose. Yet we assume it to be his purpose, and we reason as if we knew it to be his purpose, when we ask, why he permits suffering and evil to befal us? He teaches us that his purpose in our earthly lives, is our moral education, our spiritual discipline. To ensure this, his great design, and who can know how much higher happiness it involves, we must be left with a measure of freedom. We must be free to expose ourselves to suffering, to run risks, and to meet the consequences. We must be free to deal with inanimate matter as we will, to take poison, to invent the engines of our own destruction, to put our lives at hazard.

Our moral education then stands before our happiness on earth, and the moral freedom which is necessary for our moral education, may thus often stand in the way of our happiness. The Almighty could have prevented that disaster, by preventing the construction of that cannon. Man was free to construct it, he had science to mould its materials, but not perfect wisdom to detect the fatal flaw in the work. Follow out the question we have asked, in your own minds, and you will then see that when you ask why God did not prevent that disaster, your question amounts to this—why did not God stand beside the workmen at the furnace who wrought that gun, and give them the eye of an angel to detect the flaw? God leaves man free, that he may learn, and improve and prepare for an hereafter. He could not prevent suffering without denying freedom. If you prize your moral freedom, and value it as a means of spiritual education, then be willing to bear the suffering which follows on its lawful use, and its fearful hazards.

Such are a few of the reflections through which our minds are led as we meditate upon the sadness which one moment's change has infused into many hearts for the whole of life. Let them at least prepare us for others which must come.

CONVERSION OF A UNITARIAN MINISTER TO THE CHURCH OF ENGLAND.

About a year since we noticed the conversion of Mr. G. W. Philp, a Unitarian Minister of Rochdale, England to Episcopacy, which took place in 1842, and we gave some account of a pamphlet in which he offered his 'Reasons &c.' The Editor of the 'Christian Witness and Church Advocate,' of this city, is republishing that pamphlet in successive numbers of his paper. In 1839 Mr. Philp, then in straitened circumstances, and settled over a very small Unitarian Society in Brentford, addressed a letter to the officers of the American Unitarian Association requesting employment in this country, as a Unitarian Preacher. As a remarkable instance of the manner in which the views and the circumstances of a young man may be changed, we give a portion of his own statements there.

'In consideration of the circumstances under which I as a candidate for the Unitarian Ministry am placed, I am induced to turn my attention to a different field of labor from that which I now occupy. Here I have no stimulus, my congregation is almost a cypher, and prejudice, bigotry and intolerance leave me no chance as a preacher, however useful I may be in any other capacity. I have been educated for the Ministry under the auspices of Manchester College, York, and though not biassed by my theological course of instruction, in favor of any peculiar tenets, have been led, upon consideration, to adopt those views of Christianity which are called Unitarian. It is my earnest desire to disseminate Unitarian principles, as what I conceive to be pure Christianity, but the obstacles which here oppose me are irresistible. The principles I do hope, and believe, are being diffused, but the number of professors I can scarcely believe to be increasing. Church influence and all the institutions of the country are opposed to us, except indeed, institutions which promote the diffusion of knowledge, these, I anticipate will lay the best foundation for our doctrine. Meanwhile, the candidate for the Unitarian Ministry will toil almost in vain, and hence the necessity of seeking for a more promising soil.'

As no encouragement could be offered to Mr. Philp, save that which he would find in exerting his own abilities as others do, without previous stipulations, he did not come to this country a Unitarian preacher, as he desired. Another Minister, Mr. Bakewell, did come, and after preaching our Society at Pittsburgh almost out of existence, he became an Episcopalian, and has lately been ordained as such.

We do not allow ourselves, as we declared a year or more ago, to question the sincerity of Mr. Philp. For ought we know he may be the purest Christian man that lives. We pray that he may see the intolerance and bigotry and Church influence' to which his eyes were once open in their true light, and that he may be an honored and successful instrument in mediating now between the oppressors and the oppressed. We hope he still promotes 'the diffusion of knowledge,' and that he has found the 'more promising soil' which he desired. The Rev. Dr. Molesworth, Vicar of Rochdale interested himself in Mr. Philp, and says in a Preface to the pamphlet:

'I have set on foot a subscription to maintain him, and to defray the expenses of his education at St. Bees College, in Cumberland, for two years, when it is to be hoped, that he may be admitted into holy orders, in the diocese of Chester. A sum of not less than £200 will be required for this purpose.'

We presume that the money was long since raised, and that Mr. Philp has been ordained.

Those who sincerely seek to learn the lessons of pure Christian truth from the struggles of human minds, the comparison of experiences, and the reconciling of the strangest contrasts, have continualy a vast fund of materials before them, ever interesting and ever new. To decide how far we are to allow an influence to extraneous and worldly motives, of which their subject may or not be sensible, is a very difficult matter. In nothing has charity a more holy claim, or perhaps, a harder struggle. We must always pass upon others that lenient judgment which we should expect for ourselves in like circumstances. This is the great condition on which we shall receive benefit from all the peculiar developements of the religious nature in our fellow men. When the Rev. Theophilus Lindsey left the Vicarage of Catterick with all its emoluments, the social position and personal consideration which it gave him, and amid obloquy, reproach and poverty came to London and established the little Unitarian Chapel in Essex st., and when the Rev. George Armstrong made similar sacrifices in giving up Episcopacy for Unitarianism, and there have been very many such cases in Great Britain, we cannot fail to be impressed by the manifest sincerity, which all worldly circumstances and influences would tend to trammel. Let truth prevail: let holiness, piety and charity be the blessed results everywhere, and we will revere all their instruments and examples.

CIRCUMSTANCES RELATING TO THE RELIGIOUS OPINIONS, THE DEATH, AND THE SERVICES AT THE FUNERAL OF THE LATE DR. H. G. WILEY.

An obituary notice of this physician has already appeared in our columns. We had not the pleasure of his acquaintance, we did not know even that there was a gentleman of his name and profession in this city, but have heard since his death several touching and honorable expressions of regard from those who were intimately familiar with him, who had received his professional aid, and who attribute to him the highest virtues of the man and the Christian. Of the lamentable details given below, we are likewise totally ignorant, not having the slightest knowledge of the occurrences at the time, and receiving, the statement as we give it. Therefore we do not offer this statement on our own responsibility, but in deference to the wishes of one who with many friends of Dr. Wiley feels most deeply grieved, insulted and misrepresented by the conduct of the Rev. Mr. Hague. We give the statement in his own words, assuring our readers that he is greatly concerned in the matter, that he has the best means of information as to what he affirms, that we have perfect confidence in the fidelity of his representations to his belief, and that he will not shrink from his responsibility.

We should scarcely be able to credit any portion of the course of conduct attributed to Mr. Hague, had we not been acquainted with other instances in which some zealous religionists have well nigh rivalled what is alleged of him in the same sort of proceedings. We have more than once been witnesses to the miserable and shameful conversion of the last words of the dying into sectarian capital. And even this offence we have known to be surpassed by misrepresentations, exaggerations and falsehoods concerning the religious opinions of the deceased persons, made and suffered to go uncorrected under the solemnities of a funeral. Often, we hope generally, while the last offices are being performed for the true Christian, the mourners, consisting as they commonly do among us of members of many religious denominations, are made to forget all sectarian divisions, all doctrinal animosities, all by-words and tactics of religious strife, under the solemn impressions of the hour, and in the savor of a holy life hallowed by the mystery of death. Our most devout prayers, our purest religious feelings have often been engaged in such companies of mourners, and the impressions made upon us do more than all else to distinguish in our minds all Christians from their creeds, to make us forget that we differ, while we strive to be conformed to Christ. A funeral under these circumstances is a most holy occasion, and it offers opportunities which half the Sabbaths of the year do not afford for turning human hearts to God, for converting souls, and for impressing upon many survivors the remembrance of the sainted Christian excellence which has passed away.

How deplorable then must be the bigotry, how low the taste, the aims and the moral standard, how grovelling the purposes of a man who can turn such a solemn occasion, and by gross deception too, into a help for strengthening a poor sectarian cause! How dulled must be the spiritual apprehensions, how craving the fanatical hunger of a man, who would dissect a creed into a skeleton as the most edifying process to exhibit before a company of mourners. We say not that Mr. Hague has been guilty of all this. We have set forth in strong light and in general features a dreadful sin of which we have known instances. As to the measure of Mr. Hague's culpability, the following statement, resting on the best possible authority—all the proof and all the vouchers being at hand—will enable our readers to judge. The statement is made public by the desire of Dr. Wiley's friends, though we regret that circumstances give it a claim to our columns.

THE STATEMENT.

'Dr. H. G. Wiley had been a worshipper at Rev. Mr. Turnbull's (Baptist) Church, Harvard street, and was highly esteemed by the members of that Society, having been entrusted with the office of Treasurer. He had repeatedly, however, expressed a wish to his friends to worship with Unitarians, and had especially told them before his last sickness, that he should join the South Congregational Society, Rev. F. D. Huntington's, (Unitarian) as soon as opportunity should occur for making the change quietly.

Being seized by fatal disease and feeling his recovery to be improbable, he sent by a member of his own family and requested Rev. Mr. Huntington to call on him. That gentleman complied, and to the distinctness and frankness of the conversation which then ensued between the sufferer and his chosen pastor, many persons who were present can testify. Dr. Wiley declared that his views of the character of God, and of the nature and mission of Christ, and of the future state, were Unitarian. He said he could not believe the Baptist doctrines, and was not edified by their instructions. After prayer offered by his desire, he expressed great satisfaction with the interview. A few days subsequently, and by the same messenger, Dr. Wiley, sent a request to Mr. Huntington for another visit. Mr. H. found him perfectly composed and rational, speaking with entire tranquility of his death, saying, that he considered him as his ministerial guide. At the same time the sufferer *insisted upon receiving a promise from a relative* that Mr. Huntington should be invited to perform the services at his funeral. At his death this invitation, was formally extended, by the cordial concurrence of the bereaved widow to Mr. Huntington.

Members of Rev. Mr. Turnbull's Society called on the family and requested that the funeral might take place from their Church. They were informed that this would be readily granted, but that by the particular direction of the deceased, Mr. Huntington would officiate. After consultation with Mr. Turnbull, the arrangements were made, and at the appointed hour an immense multitude assembled.

Meantime, Rev. Mr. Hague, of the Federal street Baptist Church was introduced, or introduced himself, to some of the mourners, and proposed to offer some remarks before the prayer at the funeral. He having been acquainted with Dr. Wiley, no opposition was made to his appearance or desire. After a thorough attempt made in vain, it seems impossible to discover by whose suggestion this movement was devised. The person who was most active and responsible among the friends cannot ascertain. The reason why Mr. Turnbull, himself did not take the office of making the address, i. e. supposing any associate was needed by the officiating minister, was that Mr. T. was unwell.

The address of Mr. Hague was shocking in point of taste, as he presented offensive details of a disease, which, acquired by a post mortem corruption is worse than a plague. But this would never have been publicly noticed as a mark of ill-judgment in the speaker, had there not been more objectionable matters in the address. He undertook to speak of the faith and hopes of the deceased. Now it is presumed that Mr. Hague will not, and cannot, deny that he intended deliberately to give to those who heard him, the impression, the conviction, that Dr. Wiley did not die a Unitarian, but a believer in the doctrine of the atonement, as that doctrine is held by Calvinists. He did not say this in so many words, but not a single intelligent individual among the audience, could doubt that this was his design. If it was *not, so far* he was not culpable. But now, for other facts.—He declared that Dr. Wiley, in his last hours, made use of a certain expression respecting Christ. That expression was one which any Unitarian might have used, feeling all its meaning, and it was used that day in the Unitarian minister's prayer. Mr. Hague will again, hardly presume to deny that he meant to leave the impression that no person *could* use it, and yet be a Unitarian. Mr. Hague quoted a remark, which he affirmed Dr. Wiley made in the latter part of his life, respecting an Orthodox sermon he had been reading, and expressing entire belief in its sentiment, and then added that no person could have believed that sermon, and yet have held any other opinions than such as he could desire. Now, after close investigation of the matter, we are ready to assert, that the lady to whom Dr. Wiley was said to have addressed the first expression, promptly denies that he ever did address it to her, and that his opinions upon any and every sermon, containing Orthodox or Baptist peculiarities, were in the whole latter portion of his life, entirely those of dissent.

There was awful misrepresentation in these details of Mr. Hague's address. It would be a relief to believe that it was any part of it unintentional, but it must be confessed that the aspect of the whole matter is completely confounding. The history of the case has been thoroughly examined, and the writer has waited long before speaking. Yet two fearful questions stare us in the face, and as the Reverend gentleman is supposed to have a living conscience, we shall put them both directly, to that conscience now. Did he not believe while he stood in that pulpit, and uttered that address, that Dr Wiley died, and died peacefully, in the full conviction of the Unitarian faith? Did he not make an earnest and purposed attempt to persuade his hearers that Dr. Wiley did NOT die in the full conviction of the Unitarian Faith, but in the wholly different belief of the creed of the Baptist?

Mr. Hague will find it extremely hard to give a negative that will satisfy any person of common sense, who heard him, to the *latter* of these questions, and if he can return a negative to the *former*, we must pity either the weakness of his understanding, or the badness of his heart. He must be most resolutely set against all evidence, and even the strongest possible array of plain facts. If it is true that Dr Wiley ever lived in this world, it is just as true that he departed from it, as indeed he had lived for some time previously, a firm, intelligent, consistent Unitarian, a liberal Christian man, and his death was a beautiful illustration of the sustaining power of Christian Truth.

There are some other matters to be noted.—Mr. Turnbull's agency in the affair was unexceptionable. On the morning of the day of the funeral, he told Mr. Huntington, that so far as he understood Dr. Wiley's views, he supposed them to be Unitarian views. Mr. Hague saw Mr. Turnbull that day; how then could he have been ignorant of the truth? Mr. Turnbull never would have behaved so—and he is said to have spoken with strong disapprobation of Mr. Hague's course. Of this only, we ourselves have no personal knowledge. Dr. Wiley bore good testimony to Mr. Turnbull's gentlemanly courtesy in his personal relations, and regarded him as a friend.

The Baptists are making much of this affair. They affirm that Mr. Hague preached on the Sunday after the funeral, in the same strain. But some of them were ashamed of Mr. Hague's conduct and are not reluctant to say so.'

Such is the statement made by one who is greatly concerned in this serious matter, and responsible for his words. We are bound to present it in our columns, on account of the intense excitement which the circumstances have caused among the friends of Dr. Wiley, and by their earnest desire that the grievance at their hearts may have this utterance. We are fully sensible of the weight and the seriousness of the charge which it brings against Mr. Hague, and regret the occasion which brings it. That he looks upon the matter in a wholly different aspect from that which it wears in this statement, we cannot doubt. We fear, however, that he cannot wholly brighten, though he may somewhat relieve, its shade. Of course, he shall have full freedom to use our columns for a proper reply.

THE SOCIETY OF ODD FELLOWS.

Much excitement has lately been caused, in some portions of the community immediately around us, by two discourses delivered by Rev. Mr. Colver, a Baptist minister, in the Tremont Temple, now used as a Free Church, on the order of 'Odd Fellows.' Both lectures were attended by large crowds, composed promiscuously of members of the order, of its opponents, and of those who know nothing about it. The last lecture especially, on Sunday evening, was accompanied by the gathering of a dense mob outside the doors, which demanded the intervention of the mayor and the police. The preacher took his text from 2d Corinthians, vi: 14, 15:—'Be ye not unequally yoked,' &c. 'And what concord hath Christ with Belial?' &c. He undertook to explain the nature and objects of Odd Fellowship—its claims to benevolent designs—its secresy—its obligations and ceremonies—the character of its mingled Brotherhood—and charged it with being dangerous in its tendencies, and selfish in the very nature of its intentions and operations. To the imputation brought against him, that he had applied for admission to it, and been rejected, he gave a direct denial. He avowed the sincerest purposes, said he spoke from the deepest feelings of a heart honest in this matter, and from full information concerning it. He affirmed likewise that he knew much more to the reproach of Odd Fellowship than he had expressed.

We are indisposed as well as incompetent to enter into the merits of this case, and should be travelling out of the path of our paper to attempt it. There is so little benevolence in the world, that as a general principle, we think those who aim to do good should be let alone, though they are not doing good in the way we think best; and experience has proved that a violent attempt to preach a thing *down* is a sure way to build it up. We understand that the attendance at the Lodges and the additions to the orders have increased since Mr. Colver's attack.

PREACHING TO THE SLAVES.

The Methodist Conference of the State of Georgia, at its last Meeting Jan. 26, passed a Resolution enjoining 'that every preacher on a circuit be required to preach exclusively to the colored people, at all his Sabbath appointments, when a congregation can be collected.' Within the bounds of this conference, the number of blacks in communion with the Methodists, is 15,344—of whites 39,117. Missions for the especial instruction of the blacks, are established in several counties of Georgia, and are sustained by the planters. We hope that under these circumstances the true and pure Gospel is preached alike to Masters and Slaves. Better would it be that both alike be deprived of it than that it should be presented with sophistical and evasory, or even palliatory interpretations of its great doctrines, for the sake of upholding a sin which there is nothing in heaven or on earth to justify. We can conceive of nothing which would so much tend to mitigate all the evils of slavery, as the faithful preaching of the truths and virtues of the Gospel But we cannot conceive how these can be preached to mingled audiences without involving embarassments and risks, the fear of which must continually haunt a preacher, and frame his prayers, and choke the utterance of his heart. We must not withhold our warmest praise from this measure of the Georgia Methodist Conference.

OPINIONS OF ENGLISH CIVILIANS ON THE CAREY ORDINATION.

Drs. Smith and Anthon, of New York, who protested against the ordination of Mr. Arthur Carey, on account of his Romanish notions, have obtained an opinion concerning their course, from two distinguished English Civilians—Sir John Dodson, 'Her Majesty's Advocate General,' and Sir Herbert Yenner, 'Dean of the Arches, and Judge of the Prerogative Court of Canterbury.' The opinion was obtained through the agency of Dr. Dealby, Chancellor of the Diocese of Winchester. It is briefly stated, and with lawyer-like precision; it is based on the Rubric and Ordinal of the English Prayer Book, as the Civilians had not an American Prayer Book at hand. The opinion is in favor of the two protesters who represent the Protestant portion of the Episcopal sect. Four questions were submitted, and four answers are returned. Our readers will remember that the points at issue at the ordination in New York were these: 1. Whether the call made by the Bishop, for the offering of any objection to an ordination, is addressed to the Clergy as well as the Laity? To this the civilians reply that Clergymen are addressed. 2. Whether an impediment of a purely doctrinal nature, such as a Romish Heresy, may be urged? To this the Civilians reply, that it may. 3. Whether the previous statement of the impediment to the Bishop, and his satisfaction concerning it, take away the right of protest, should he proceed to ordain? To this the Civilians reply that neither the right nor the duty of a public statement is taken away. 4. Whether on such public statement of an impediment, the Bishop may proceed, or is bound to suspend the ordination? To this the Civilians reply, that he is bound to 'surcease from ordering.'

Yet after this distinct questioning and answering, the Civilians cannot abstain from availing themselves of the glorious uncertainty of the law. They indeed leave the matter just where it was before, by closing their opinion as follows:—'The Bishop must however, be allowed to exercise his discretion as to the effect of the alleged impediment, [i. e. whether it is of a nature to disqualify a persom from obtaining Priest's orders,] and unless it is of a serious nature, we see nothing to prevent his *proceeding with the ordination.*'

THE LATE TEMPERANCE CONVENTION IN THIS CITY.

We suppose that the regular journal of the doings of this Convention will soon appear from the pen of Dr. Jewett, well known as for many years an indefatigable laborer in the Temperance cause. For a long time the State Temperance Union was the regular and most approved agency through which this cause was advanced. Every member contributed annually one dollar to its funds, and received its publications; the Annual Report, the Almanac, and the Monthly Paper; with the profits left to the Union, the agencies were sustained. When the Washingtonian movement began, it appeared as if it would supersede the efforts, and do more than all the work of the 'Temperance Union.' Some jealousy was naturally, though most unwisely felt. Then was a test applied to the sincerity and singlenesss of heart of many individuals. A remnant of this feeling yet abides. But little or nothing of it appeared in the late Convention. It seems to be well understood that both Societies aim at a common end and have different ways of reaching it. Still some funds are necessary and will continue always to be necessary in this work, as much so as in any other work of charity. There are facts to be collected, made public and widely disseminated, and these require a journal, and who that is taxed yearly for the support of drunkards, would not cheerfully pay a fraction of the sum for the support of the regular agents and organs in this cause? At the late convention a certain class of unworthy and designing pretenders to the true Washingtonian principles were rebuked. These assailants of personal character, rash, vindictive and evil-tongued, have frequently vented their spleen against all whom they could not force by hard language into their measures. We believe that there are many retailers whose strongest, though unworthy, motive for continuing the traffic of spirituous liquors, consists in their dogged and self-defensive spirit, roused by abuse—by hard abuse, by vituperation, and contumely. We are glad to see that such objectionable and deplorable causes operate less and less, and that an earnest and holy public sentiment on all these matters is increasing daily. After the Convention, a meeting of liquor dealers was held at Concert Hall, to which none not engaged in the traffic were admitted, and was adjourned to meet again, when admission is to be gained only by tickets. The intended movement being known to the friends of the Temperance cause, a meeting was called on their part, and a letter was prepared, and addressed to the assembly of Liquor Dealers, earnestly desiring by a Resolution, the discontinuance of the traffic. The letter was ill received, read, and put *under* the table.

CATHOLIC MISSIONARIES IN THE OREGON TERRITORY.

While an important diplomatic question is about to be formally debated in reference to this new disputed territory, a religious contest which the best diplomacy will never be able to appease, is about to arise in connection with the same region. The last number of the Ami de la Religion, which was received by the Britannia, states that seven female Roman Catholic Missionaries were at once to embark for this country, with the intention of settling at a small colony in Oregon in the service of the Hudson's Bay Company. This colony bears the name of Wallamette, and is composed of Canadians and Roman Catholic Indians. The Pope has already appointed a Bishop of the whole Territory, with the title of Bishop of Philadelphia, *et in partibus infidelium*. On board the same vessel are to come Father de Smet with his company of priests and settlers, and Father de Verereuys, of the College of Peace, both who come on a Mission to the Flat-Head Indians. Both these Ecclesiasties with their trains, bring with them all the implements and materials for colonizing, and for manufacturing. Houses and mills are to be erected, and permanent settlements begun with religious designs are at once to be occupied. It has frequently been said that the Pope intended at some time to set down his chair on this Continent. If such were his intention he could not plan more advisedly for its prospective fulfilment.

THE JEWS IN RUSSIA.

By an imperial ukase the Jews under Russian control have been subjected to a most severe and melancholy enactment, which has the effect of sundering local attachments, many domestic relations and social ties, and of taking the means of subsistence from a large number of persons. They have been ordered to remove from the frontier districts into the interior. The decree is now being carried into effect, and applies to a hundred thousand persons. Passports are furnished them designating the places of residence to which they must go, and they are expected at once to dispose of all the property which they cannot carry with them. We have seen in the various journals, no reason assigned for this arbitrary and oppressive enactment. We suppose it may be designed to prevent that slow and undiscernible, but effective influence, which would soon work upon Russia through the intercommunion of Jews on the frontiers, with those of Poland, Germany, Holland, Austria, &c.

NEW PUBLICATIONS.

An Exposition of Facts relating to the Administration of the Hawes Charity, at South Boston. By Lemuel Capen, Former Minister of the Hawes Place Society. Boston: Andrews, Prentiss & Studley, 1844. 8vo. pp. 25.

This 'Exposition' has the merit of being made in a calm Christian temper, and apparently from no motive but a sincere desire to prevent what the writer deems a perversion, or at least an unwise and illegal administration of an important charity. The question at issue is, whether a By-law, adopted by the Hawes Place Society on the 25th of March, 1839, is not in violation of their Charter, and the purposes of the testator, whose liberal benefaction they are enjoying.

The 2d section of the Charter of incorporation, granted in Feb. 1819, provides that—'When any person, who may at any time hereafter, desire to become a member of said society, shall declare his or her desire and intention thereof, in writing, and deliver the same to the minister or clerk of the society, such person shall, from the time of delivering such declaration, be considered a member of said society.' Under this Charter the society was established, and after Mr. Hawes' death, which occurred in 1829, took advantage of his bequest. At their annual meeting, March 25th, 1839, the society passed the following By-law—'No person shall hereafter become a member of this society, unless he shall make application to the clerk in writing, stating his wish to become a member, and unless a majority of the members present, at some legal meeting, by ballot, elect him a member.' And at the annual meeting in 1842, this By-law was confirmed and revised with the additional clause that 'every application for membership shall be acted upon at some meeting, subsequent to the one on which it is first offered and read.' As this Charter has never been amended, altered or repealed by the Legislature, and as the Revised Statutes, in which any religious society 'is declared to be a body corporate,' provide that no By-law shall be made by any corporation repugnant to any provision of its Charter, Mr. Capen contends that the above By-law is in violation of the provisions of the Charter, and that it tends to frustrate the benevolent intentions of Mr. Hawes in his bequest. We cannot lay claim to any great legal knowledge, but if the statement of the law and the facts in the case, made by Mr. Capen, be correct, it would seem to be very clear, that the By-law in question, ought to be repealed.

We look however with interest, to see what statements or explanations can be made on the other side of the question, and sincerely hope that all difficulties in the society, may be amicably settled.

Peabody's Lectures on Christian Doctrine.

We have already noticed the publication of these Lectures, and have made large extracts from them into our columns. We wish again to call attention to them on account of their own merits, and because we believe we may thus do a favor to many of our readers. It is very often asked by Unitarians out of this immediate neighborhood, and by some in it, where shall we find a simple and comprehensive statement of Unitarian views, in which the great doctrines are stated in lucid language, divested of the cumberous concomitants of learning, and authenticated by explicit scriptural proof? Those to whom this question is put, generally repeat over a long list of works, each of which is valuable for some particular point, but of the whole of which it is expecting too much of any one, to require the perusal.

A small volume, fairly printed, earnest, intelligible and direct in its statements, is what has been desired. Such a volume is Mr. Peabody's. Had it embraced one more lecture devoted to our views of Scripture, we should say that it was all we at present needed. As it is, his volume is of great value, and we earnestly recommend its possession to the many who have felt the want of a book of this character. It presents the great Scriptural doctrines concerning The Divine Nature—Jesus Christ—The Holy Spirit—Human Nature—Regeneration—and Atonement—or Reconciliation—in a manner to meet the wants of very many. We should be glad to see an attempt to rebut its arguments, made in an equally Christian spirit and with like cogency and effect.

Address by Frederick W. Lincoln, Jr., and Poem by George Coolidge, delivered before the Mechanic Apprentices' Library Association, on their 24th Anniversary, Feb. 22, 1844.

The proper estimate of such performances as these is in danger of being mistaken by those who criticise all literary works as the works of literary men. The highest merit of any performance by a member of this association, would be its plain common sense, its sound, practical wisdom, its exhibition of a liberalised mind. Such a merit these performances do possess.—The address enumerates with great discrimination, and with an excellent spirit of examination and remark, the important features of the association, its means of good, their use and improvement; and closes with an inspiring appeal to its members. The Poem will bear comparison with many delivered before the Phi Beta Kappa Society, for its own good points, and its appropriateness to the occasion.

Benj. H. Greene has published a second edition of Rev. Caleb Stetson's Sermon at the Ordination of John Pierpont, Jr. It is on 'The Principle of Reform,' and while it takes the most positive and earnest views of the duty of immediately applying Christian influences to the prevailing iniquities of Intemperance, War, Slavery, and Social Wrong, it utters no denunciation, vituperation, or uncharitable assertions.

Messrs. Saxton, Peirce & Co., have published in a very handsome form, The Correspondence between Burns & Clarinda [Mrs. M'Lehose] edited by the grandson of the latter, who is a citizen of the United States. A memoir of the lady precedes the correspondence. The same Publishers have received as Agents, the Democratic Review for March, which we should judge by its contents, by no means confines its expectations of readers to the ranks of any political party.

Turner & Hayden of New York, have published and sent on sale to this city, two handsome volumes of which there can scarce be too many copies throughout the Union. The first includes the Poems, Plays & Essays of Oliver Goldsmith, the second, Paley's Natural Theology. Each reprint of these works, improves upon former editions. We think the Publisher would have done wisely had he prefaced the latter volume with Lord Brougham's Discourse. Classical Antiquities, by Jos. Salkeld. New York: A. V. Blake. 1844.

The compass of this book is indicated by its remaining title, 'a compendium of Roman and Grecian Antiquities, with a sketch of Ancient Mythology.' It is designed for general use in our common schools. Biographical dictionaries, such as those of Lempriere and Anthon, have been abridged to a convenient size for classical schools, but we know of no previous attempt at a proper medium between such books on Antiquities as are too unwieldy for the school-boy, and such as are too contracted to supply him with the requisite amount and variety of information on the subject. The scholar's books of reference on this branch of knowledge being beyond the reach of the pupil in our common schools, we suppose the obvious utility of a complete and systematic work, compiled from standard authors, adapted to his wants, may recommend this to extensive favor.

DR. HOOK AND THE VICARAGE OF LEEDS.

Dr. Hook has devised a liberal measure, which does credit to his sincerity, and Christian zeal and love, as Vicar of the large and spiritually destitute manufacturing town of Leeds. He has been receiving all the ecclesiastical emoluments, and has employed curates for the chapels of ease, which are not, as some simple, transatlantic folks suppose, closed churches in which a minister is paid for *not* preaching, but chapels to *relieve* a crowded parish church. Dr. Hook proposes to make thirty chapels, parish churches, with the seats all free, to relinquish half his income, to provide in the most generous manner for the accommodation of the poor, and to invest the patronage of the churches in the Bishop. This would be a measure of simple justice on the part of the law, but it is an act of generosity on the part of an individual whom the law unjustly favors.

THE AMERICAN EMBASSY TO CHINA.

It seems to be a matter of great doubt whether our Minister, Hon. Caleb Cushing, will be allowed an interview with the Emperor of China. In the account which is published of a conference between our consul, Mr. Forbes and the Imperial Commissioner, the latter appeared amazed at the suggestion of such an insult to his celestial Highness.

THE AMERICAN TRACT SOCIETY ABROAD.

The American Tract Society has recently remitted $1,000 to each of the four following destinations—to the Armenians in Turkey; to Ceylon; to the General Assembly's Mission in Northern India; and to the American Mission in China. Also, $500 to the Baptist Mission in China, and $200 to Belgium. It is supposed that when the financial year of the Society ends, $25,000 will have been the amount of its foreign appropriations.

REVIVAL OF AN ANCIENT ORDER.

The King of Russia has revived the ancient Religious order of the 'Swan,' divested of its military character. He proposes to be its first 'Grand Master.' It is to embrace members of both sexes, and of all conditions. Its object is to perform works of practical Christian benevolence, to provide attendance for the sick, the criminal and the penitent, and the alleviation of moral and physical suffering.

ANOTHER PUSEYITE CONVERT TO POPERY.

Mr. Thomas Harper King of Exeter College, Oxford, an undergraduate, has joined the Church of Rome. His is the second case of conversion among the members of his College within the last six months, and he is the seventeenth *victim*, as the 'Episcopal Recorder' of Philadelphia, calls him, 'of Mr. Newman's efforts to unprotestantize the Church of England.'

The Thursday Lecture. The lecture was preached by Rev. Dr. Gannett, from Luke x. 28. 'This do and thou shalt live.'

Funeral Ceremonies at Washington. The Washington correspondent of the Boston Daily Advertiser, gives an account of the late funeral ceremonies, from which we make the following extracts.

Washington, March 2, 1844.

'Earth to earth, and dust to dust,' has, this day, been pronounced over the remains of the lamented Upshur, Gilmer, Kennon, Maxcy and Gardiner, victims to the late explosion on board the U. S. ship of war Princeton.

The coffins were arranged, according to rank upon frames, prepared for the occasion, in the centre of the East Room, at the President's House. A black velvet pall was thrown over that of the late Secretary of State; the National flag covered that of the late Secretary of the Navy, and that of the late Capt. Kennon, upon which latter rested his military coat, crossed by his swords, and at the head was placed his undress military cap; while that containing the remains of the late Col. Gardiner was covered with a plain black velvet pall. All of them were adorned with wreaths of artificial flowers.

Seated on the opposite side of the main entrance to the large room a little removed from the feet of the coffins, were the three officiating clergymen. On their right was the President, and surviving members of his Cabinet, and the Foreign Ministers. Arranged across the room, and seated on one side, were the Judges of the Supreme Court, and officers and members of the Senate of the United States, with other distinguished citizens; and on the other, officers and members of the House of Representatives, and officers of the Army and Navy.

The large mirrors were veiled, and the chandeliers and other ornaments, shrouded with black. A solemn stillness reigned throughout the crowded assemblage which filled the room, and the ample passages leading thereto; when the Rev. Mr. Hawley, Rector of St. John's Church, rose and commenced the solemn services, by pronouncing those beautiful and sublime passages, in the order for the burial of the dead, provided by the Protestant Episcopal Church. These were followed by the reading of the Anthem taken from the 39th and 90th Psalms, commencing with that touching and deeply pathetic appeal of the Psalmist, 'Lord let me know my end, and the number of my days; that I may be certified how long I have to live.'

The reading of this anthem being concluded, Rev Dr. Laurie, of the old School Presbyterian Church, read an appropriate chapter from the bible; after which he addressed the Throne of Grace in a sincere and devout supplication that the late awful calamity may be sanctified to the bereaved relatives and friends of the deceased, to Congress, the Executive Department of Government, and to the Nation.

The prayer was followed by an exceedingly appropriate address, from the Rev. Mr. Butler, of St. John's Church, Georgetown, (Rector elect of Grace Church, Boston,) to the intelligent and distinguished auditory by which he was surrounded. He spoke about twenty minutes, during which time he secured the undivided and fixed attention of his audience, from the purity and elevated character of the sentiments he uttered, as, also, from the deep earnestness, sincerity and simplicity of his manner.

The several bodies were each borne from the room, by a file of marines, to the hearse, and took their places in the procession as it formed at the Executive mansion.

The procession commenced moving about half past 12, M., under the firing of minute guns by a detachment of artillery stationed near St. John's Church, on the President's Square; at the Capitol, by the Columbian artillery, and by the Commandant of the Washington Navy Yard. The bells of the several churches in the District were tolled during the same time.

On arriving at the Congressional burial ground the bodies were again borne by the marines to near the entrance to the vault where they were subsequently deposited. Here was pronounced that portion of the burial service of the Episcopal Church, designed to be performed on arrival at the grave, and when the bodies are ready to be entombed. It was solemnly read amid the hushed stillness of the many thousands who had gathered near to witness the last sad rites of sepulture performed over the remains of these late eminent men of the country.

All the arrangements for the funeral were in excellent taste, and carried out in perfect order. There appeared no ostentatious attempts whatever at mere display—every thing was in keeping with the solemn, saddening scene: no ornamental decorations of the hearse, in which was conveyed their lifeless remains to the tomb. The eye was not dazzled, neither was the mind shocked by the glitter of the trappings of royalty upon or about it. All was simple, unpretending—natural.

The business of the day has been generally suspended, the stores along Pensylvania Avenue being closed, and many of them festooned, about the doors and windows with black crape and cloth, from respect to the memory of those, whom the late awful and inscrutable dispensation of Providence, had called upon us to mourn.

I should suppose that there had been at least from twenty to twenty-five thousand persons collected here to-day, making a large part of the entire population of the District, to witness the funeral solemnities. Nothing whatever occurred to disturb the peaceful quiet that seemed to reign. The feelings of all appeared subdued and mellowed in unison with the solemn occasion which called them together.

Death of Mr. Biddle. The papers of last week announced the death of Mr. Nicholas Biddle, late President of the 'Bank of the United States.' The funeral of Mr. Biddle took place Saturday, at 12 o'clock, from the residence of Mr. Hopkinson, in Chestnut street, below Broad, and immediately opposite the U. S. Mint. It was attended by a very large number of our most respectable citizens, of every political complexion.

Texas. Galveston dates to Feb. 19th have been received. The Texan Democrat says:—

'From information, also, which we have received from a source which leaves no room to doubt its correctness, relative to the pending negotiations with Mexico, and the very favorable despatches recently received by our government, we are strengthened in the conviction, that under present circumstances, at least, annexation is far from being desirable.'

The Picayune gives the following:—

'Previous to the adjournment of Congress a bill making an appropriation toward the payment of the navy officers was vetoed, but another bill for the same object, and not differing materially in amount, was passed and was approved of by the President.

General Burleson has been regularly nominated as a candidate for the Presidency by a Convention at Washington, and the Hon. M. Ward, jr., for the Vice Presidency. Gen. Lamar attended the meeting and made a speech on the occasion.'

Consumption Cured by Mechanical Respiration. Dr. Mattson, whose office is at the corner of Franklin and Hawley streets, is publishing a little work on the above subject for the use of his consumptive patients. Besides directions for conducting the process of mechanical respiration, it will contain hints respecting diet, and other matters of importance. Among the numerous patients in this city whom Dr. M. has cured of consumption, he is permitted to refer to Mr. S. H. Gilman, 4 London street; Mr. Wm. O. Parker, 10 City wharf, and Mr. Geo. A. Bailey, 192 Washington street. We take pleasure in speaking upon this subject, as we ourself have been greatly benefitted by mechanical respiration. Asthma and Bronchitis, according to the above work, are treated differently from consumptions, and it seems with great success. [Boston Daily Bee.

According to the tables published by Mr. Wise, of the whole white population in the district recently represented by him, one-eighth can neither read nor write; of the whole number of white persons over 20 years of age, one fourth cannot read or write; in the whole twelve counties of his district, with a population of 37,230, are only 118 school with 2,628 scholars—leaving 4,175 children unprovided for.

The Death of Mr. Frick. The Hon. Henry Frick, representative in Congress from the 13th congressional district of Pennsylvania, died at Washington on Friday, at 1 o'clock, after a protracted illness.

Curious Calculation. A Paris correspondent of the Courier des Etats Unis, has taken the trouble to calculate the portions of a long life really employed in work of any kind.

He supposes his subject to be a hale, vigorous man, of 72 years of age.

Allowing eight hours on an average for sleep—that deducts at once 24 years.

For dressing and undressing, on rising to go to bed—washing, shaving, &c., half an hour daily, makes 1 1-2 years.

Then two hours daily for meals, (this is an excess of one-half for Americans, who bolt food,) count up the years.

Love-making! according to this calculation, will average an hour daily, or three years.

For society—idling, gossiping, balls, play—three hours more—(excessive again)—run up to 9 years.

Finally, the ordinary maladies of childhood—the accidents or diseases of mature age—like causes will deduct two hours on an average, making 6 years.

So that, in conclusion, one hale, hearty man of 72 years, has, in fact, not been able to employ in the positive occupation of industry—more than 22 1-2 years.

American Shawls. We met with a pleasing incident a few days ago, on board the steamer Burlington, on Lake Champlain. Being struck with the remarkable beauty of a shawl pattern worn by a lady passenger, we were expressing our admiration of the same, when we were agreeably surprised to learn it was of American manufacture, and graced the shoulders of a lady of Boston, lately married, and then upon her bridal tour. It was a plaid pattern, lately introduced from Europe—the originals of which are sold from $6 to $7, while these, wholly of wool raised in Vermont, and manufactured at Andover, Mass., are of finer stock and more brilliant dye—in every way superior to the English, and afforded at less than one half the price. We were greatly desirous to form the acquaintance of a party so thoroughly American in feeling as evinced by wearing garments wholly of American growth and manufacture. The happy bridegroom showed us his wedding suit of American cloth, manufactured at Southbridge, Mass. Nothing we have ever seen of foreign manufacture could compare with it, either in stock, dyeing or dressing. We were much edified in learning that there was such a state of advancement in home manufacture, and greatly gratified at such an exhibition of American feeling as a bridal party decked out in "homespun" and "home-made," that will not suffer in comparison with the finest exhibitions of skill in manufacture, with any European fabrics. We doubt not a family connection so happily commenced in a proper patriotic spirit, will be graced throughout life, by domestic contentment, happiness, and prosperity; and we wish all our countrymen and countrywomen were such Americans as the bridal party whose acquaintance we had the pleasure of making. [Plattsburg (N. Y.) Republican.

Water-Proof Glue. Melt common glue in the smallest possible quantity of water, and add, by drops linseed oil that has been rendered *drying* by having a small portion of litharge boiled in it; the glue being briskly stirred when the oil is added.

Glue will resist water, to a considerable extent by being dissolved in skimmed milk.

The addition of a finely levigated chalk, to a solution of common glue in water, strengthens it, and renders it suitable for signs, or other work that is exposed to the weather.

A glue, (or cement) that will hold against fire or water, may be made by mixing and boiling together linseed oil and quicklime. This mixture must be reduced to the consistence of soft putty, and then spread on tin plates and dried in the shade, where it will dry very hard. This may afterwards be melted like common glue, and must be used while hot. [Am. Mechanic.

Treasury Notes. An official statement by the Register of the Treasury, gives the amount of treasury notes outstanding on the 1st instant, at $3,392,249,23.

LEGISLATIVE.

Thursday, Feb. 29.

In Senate. Mr. Richardson of Suffolk, from the Committee on Banks and Banking, reported an act to repeal in part the act regulating Banks and Banking.

Agreeably to special assignment, the Senate went into Committee of the whole, Mr. Adams of Suffolk, in the chair, for the consideration of the bill incorporating the Vermont and Massachusetts Railroad Company.

The bill was discussed by Messrs. Child of Worcester, Lawrence of Hampshire, and Strong of Worcester, when the Committee rose, reported progress, and asked leave to sit again.

Mr. Simonds of Bedford, submitted the following order, which was laid over: That —— be a committee of one from each county, to consider and report on the expediency of altering the thirteenth of the articles of amendment to the Constitution of Massachusetts, for the more equal apportionment of representatives to the General Court.

On motion of Mr. Sargent of Cambridge, the orders of the day were taken up, and the resolve granting taxes for several counties passed to a third reading.

The bill in addition to acts incorporating the Spot Pond Aqueduct Corporation, next came up for consideration.

The bill was refused a third reading by a vote of 94 yeas to 125 nays.

Among other matters disposed of, the bill to incorporate the Eastern Railroad Hotel Company, was taken up, and Mr. Pickett of Beverly offered an amendment to the bill to the effect to strike out "that none of the corporators should keep the hotel," and to insert instead "that no spirituous liquors should be sold in the same." After some little discussion, Mr. Wiggin of Boston, offered as an offset an amendment to the amendment, that no tobacco, cigars, or snuff, should be sold or used on the premises, and that no spitoons should be provided. This latter amendment was pronounced to be extremely ridiculous by Messrs. Sceva of Townsend, Holbrook of Boston, and Kendall of Brookline, and it was, after a word of explanation from Wiggin, withdrawn. The amendment of Mr. Pickett was then rejected, and the bill passed to a third reading, by a vote of 116 to 86.

Friday, March 1.

In Senate. On motion of Mr. Child, the Senate went into Committee of the Whole, Mr. Adams of Suffolk in the chair, to consider the Rail Road bills.

After a long debate, in which Messrs. H. W. Cushman, Child, Lawrence of Hampshire, Gardner, Lincoln and Park took part, the committee rose and reported, on motion of Mr. Lincoln, that the bill to establish the Massachusetts and Vermont Rail Road, ought to be recommitted to the committee on Railways and Canals, for the purpose of introducing a provision that the shares in the stock of the Corporation shall not be transferred by the original subscribers thereto, for the period of—— years after the organization of the corporation. And also, that the bill to incorporate the Keene and Winchendon Rail Road ought to pass.

The Senate concurred in the report and the latter bill was then also recommitted to the joint committees for the purpose of making some verbal amendments.

In the House. The House resumed the consideration of the resolves concerning the annexation of Texas.

The question on passing the resolves to a third reading was decided in the affirmative, yeas 266, nays 20.

Mr. Bradbury of Newburyport, from the Special Committee on the order to consider the expediency of amending the law regulating the election of Representatives to Congress, reported a bill in conformity thereto.

Saturday, March 2.

In Senate. Some time was taken up in the consideration of a motion made by Mr. Gardner, that the petition of Gabriel Thompson be taken from the files of last year and referred to the Committee on Railways and Canals.

On motion of Mr. Abbott, the Resolutions making appropriations for an Aqueduct and a Laundry at the State Lunatic Asylum at Worcester, were taken up, amended and *passed to be engrossed*.

Bill passed to be engrossed:—To incorporate the Episcopal City Mission.

Mr. Lawrence of Hampshire, from the Special Joint Committee on Railroads, reported a Bill concerning the Eastern Rail Road Company.

In the House. Mr. Knowles of Eastham offered an order, that the Committee on Probate and Chancery, inquire into the expediency of enacting a law against the keeping of ninepin or tenpin or bowling alleys of any description by keepers of hotels or other persons, to let out to others, or for any other purpose, except for his own private use.

The order being objected to, lies over one day.

Mr. Saltonstall of Salem, from the Committee on the Judiciary, on the order to consider the expediency of passing a law relative to the taxation of mortgaged real estate, reported that it is inexpedient to legislate thereon

Also, on the order to consider the expediency of asking the opinions of the Justices of the Supreme Court, 1st, Whether, when a person leaves the place of his nativity with the intention to return, and after an absence of six months concludes to remain in the latter place, the date of his residence shall be from the time when he first came to this place, or from the time when he decided to remain. 2d, Whether a person who has arrived at the age of 70 years, and has not by reason of poverty or other cause, paid a tax for two years preceding, is entitled to vote for Governor, reported that it is inexpedient to ask the former question, and that the latter question be submitted to the Justices of the Supreme Court for their decision.

Mr. Chandler of Boston, presented the report of the Committee on Capital Punishment, requesting to be discharged from further consideration of the subject.

Monday, March 4.

In Senate. The Vermont and Massachusetts Railroad bill was taken up and amended by Mr. Lincoln of Worcester, when the bill passed to be engrossed.

Papers from the House were disposed of.

Messrs. Lawrence of Hampshire, Richardson of Suffolk, and Gardiner of Bristol, were appointed a Special Committee on resolves from the House to pay the clerks of the Legislature.

Mr Livermore of Middlesex, presented the petition of Luther Park and others, to be incorporated for manufacturing purposes.

The Salisbury and East Kingston, and Salisbury Branch Railroad bills were placed in the order of the day on motion of Mr. Lawrence of Hampshire.

Bill to increase the capital stock of the Merchant's Bank of Boston ($1,000,000) passed to be engrossed; also, bill for the removal of insane convicts from the State Prison.

The resolves in favor of the widow of the late Warden of the State Prison, came up.

Mr. Strong thought it was establishing a precedent to pass the resolves. He cited the case of Chief Justice Parker, who lost his life during the Knapp trial, and thought relief in the present instance should be rendered as in that case—by private munificence. He appreciated the feelings of the committee who reported the resolves, and would vote for them, if it could be done without a violation of principle. Mr. Park replied, when, on account of the thinness of the Senate they were laid on the table.

In the House. The order of Mr. Knowles of Eastham offered on Saturday in relation to bowling alleys, was taken up and passed.

The orders of the day were taken up on motion of Mr. Smith of South Hadley, when Mr. Knowles of Lowell offered an amendment of the bill concerning usury, which was debated by Messrs Knowles, Bell of Boston, and Eames of Billerica, when the previous question was moved by Mr. Holbrook of Boston, which was sustained and the amendment lost, and the bill passed to be engrossed.

Tuesday, March 5.

In Senate. The Senate proceeded to the consideration of the special assignment, which was the new insolvent law bill, the question being on a recommittal with instructions.

The discussion was carried on by Messrs. Lawrence of Hampshire, Lincoln and Strong of Worcester, when the bill was recommitted.

In the House. Among several petitions, &c., presented, was one from sundry inhabitants of the State, by Mr. Day of Gloucester, asking that all enactments for the protection of religious worship may be annulled, stating that the worshipers of the Lord need no defence from the law, and citing several texts in confirmation of this assertion—which, after some discussion, was referred to the Committee on the Judiciary were reported upon.

Bills for the establishment of a fire department in Taunton; for the further protection of the grouse or heath-hen; for the protection of shell-fish in Rowley; to incorporate the Stoughton Branch Railroad Corporation.

The bill to apportion and assess a tax of $75,000 was next taken up, and passed to a third reading.

The bill in addition to an act concerning mortgages of personal property, was amended and passed to a third reading; the bill giving mechanics and otders a lien on buildings was discussed on its passage to a third reading, and the House adjourned.

Wednesday, March 6.

In Senate. Among other reports made from committees, were bills and resolves to alter the charter of the Tremont Insurance Co.; to incorporate the Washington, and also the Neptune, Mutual Insurance Companies; making repairs in the State Prison; in relation to the registry of deeds; and in relation to religious toleration in the State Prison.

The orders of the day having been taken up, various bills and resolves were acted upon, among which the bills to incorporate the St. Luke's Church, Chelsea, was passed to be engrossed, and to incorporate the Eastern Exchange Hotel Company passed to a third reading.

In the House. Mr. Newhall of Saugus, submitted the following order, which, after an ineffectual motion to amend by Mr. Gibbens of Boston, was adopted: That the Committee on the Judiciary be instructed to report a bill providing that whenever the majority of a town shall be aggrieved by the action of the County Commissioners in the location or alteration of a highway in said town, or by the expense of constructing the same, said town may, in concurrence with a vote of the majority, have the right of appeal to a jury, the decision of which shall be final.

Mr. Raymond of Medford, offered the following order:—That the Committee on the Judiciary be instructed to report a new section to the bill giving mechanics and others a lien on buildings, extending the provisions of said act to mechanics employed in the building of ships. Adopted.

A little other business was transacted, when the orders of the day were laid on the table, a petition presented, and at fifteen minutes to two o'clock, on motion of Mr. Richardson of Woburn, the House adjourned to meet at ten o'clock to-morrow morning, the hall having been granted for the exhibition of the pupils of the Deaf and Dumb Asylum of Hartford, this afternoon.

Headache. Food taken into the stomach of a person of weak digestion immediately before retiring to rest lodges there during the greater part of the night very little altered, thus acting as an irritant for so many hours on an organ already too sensitive. Can we wonder that the patient should awake in the morning with a headache? But it frequently happens that the change the food has undergone during sleep is not merely imperfect in kind, but unwholesome likewise in its nature, and the crudity generated by the morbid process usually abounds with acidity. [Dr. Hume Weatherhead on Diet.

The Quincy Aurora states that Mr. George F. Wilson, of that town, is now wearing a pair of thick boots "for the *fifteenth* winter, having the first pair of taps on them, and in good condition. He travels daily in them from his residence in the western part of the town, to the Braintree Common, where he works as a blacksmith, making a distance of several miles each day. Still they are sound in every part, and bid fair to do service as many years longer. He says they were made fourteen years ago last fall, by Thomas P. Newcomb, of that town. He ascribes their durability in part to the stock and the workmanship, but principally to the care he has taken of them, never putting them near the fire.

Supreme Court at Newport, R. I. The plea to the jurisdiction of the court, put in by Thomas W. Dorr, will be argued next Thursday. It is the same plea which was argued in the case of Joslin, and decided against him. If the decision is the same in this case, the trial will not proceed this week, as it will be impossible to conclude it before Monday, when the court meets at Bristol. An adjourned term of the court will, however, be held at Newport, when the trial will go on. [Prov. Journal.

Melancholy Accident. We understand that a young man by the name of Alfred York, about twenty years of age, son of Captain Elliot York of North Yarmouth, who had recently commenced trading near the New Gloucester line, was accidentally shot on Friday afternoon last. He was about ramming a bullet into his gun, in the place of a charge of shot which he had just withdrawn, when the charge exploded, and the ball, entering beneath his chin, passed up through his brain. He lived but two hours after. [Portland Advertiser.

Wool. The amount received at Cleaveland, by the Ohio Canal, was for 1840, 48,222 pounds; 1841, 107,805; 1842, 199,803; 1843, 391,138.

Four prisoners who were confined in the jail at Rome, Onedia county, for horse stealing, effected their escape on Thursday night last, and have not been arrested.

☞ THE CAMBRIDGE ASSOCIATION OF MINISTERS will hold their Monthly Meeting at the house of Rev Wm. Ware, in West Cambridge, on Tuesday, 12th inst. WM. NEWELL, Secy.

☞ NOTICE. The Pastor of the Unitarian Congregational Society in Vernon, N. Y., wishes to establish a Library for the use of his Congregation. If any of his friends in New England, or of the friends of our cause in general can spare for this purpose books of a permanent value, or of general interest, of a doctrinal, practical or miscellaneous character, (such as would be of service to strong, reflecting minds, or would interest and benefit the young,) they may be assured of their being thankfully received, and improved to a good purpose. A small beginning has already been made and the Congregation have subscribed for our principal periodicals, but we have not at present the means of obtaining such a collection as we need. Donations may be sent to the Office of the Am. U. A., 134 Washington st 3t mh9

☞ BOOKS WANTED. The Unitarians of Hartford, Ct. have formed themselves into an Association, Auxiliary to the American Unitarian Association, and besides receiving the Tracts of that Association they are making an effort to collect books for a Library, which is intended, by-and-by, for a Parish Library.—It is to be composed of books on moral and religious subjects, and particularly of such as are explanatory of our views of religion.

Any person having books suitable for such a Library, which they may feel disposed to bestow upon this worthy object, are requested to leave them at the office of the A. U. A., 134 Washington street. mh2

☞ PREVENTION OF PAUPERISM. At the request of the Boston Society for the Prevention of Pauperism, Rev Mr Waterston will repeat his Address before the Society, at Rev Mr Huntington's Church, on Sunday Evening, March 10th, at 7 o'clock.

A Collection will be taken in aid of the Society.

The public are respectfully invited to attend. mh9

MARRIAGES.

In this city, 5th inst, at the Second Church, by Rev Mr Robbins, Mr William Cross to Miss Sarah L. Dunlap.

By Rev Mr Gray, Mr Joseph Pratt to Miss Harriet Galloway.

In Cambridge, 5th inst, at Christ Church, by Rev Mr Hoppin, Hon Heman Allen of Vermont, ex-Minister to Chili, to Miss Eliza D. Fay, daughter of Hon Samuel P. P. Fay.

In Hingham, 29th ult, by Rev Mr Richardson, Mr Abner L. Baker, of the firm of Baker, Lincoln & Co. of this city, to Lydia J., youngest daughter of Dea Nehemiah Ripley.

In Windham, NH., James Walker, Esq. of Peterborough, to Miss Mary Ann T, daughter of the late Rev Jacob Abbot.

DEATHS.

In this city, March 2, Mrs Elizabeth Stodder, 75.

29th ult, Mrs Jane McRean, wife of Mr Ephraim Snow, in her 82d year.

In Charlestown, 4th inst, Mrs Harriet Newell, wife of Mr Edward O. Nichols, and daughter of Joseph N. Smith, 24.

5th inst, Mrs Elizabeth M., wife of Mr William Abbot, 33.

In Cambridgeport, 4th inst, of consumption, Mr Richard G. Young, 40.

In Cohasset, 1st inst, Mr Lincoln Bates, 21, son of Capt John Bates.

In Groton, 1st inst, Mrs Anne, widow of Dr Aaron Kinsman, late of Portland, 65.

In New York, 2d inst, Mrs Mary, widof the late Seth Johnson, Esq, and daughter of the late Ebenezer Storer, Esq. of Boston.

IN PRESS. Life in the Sick Room, Essays by an Invalid, (Harriet Martineau,) Edited by Mrs E. L. Folen. L. C. BOWLES, mh9 118 Washington st.

PAPER HANGINGS. WM. P. WHITE & CO., Manufacturers of Paper Hangings, at Newark, N. J., would respectfully inform the trade and others that they are constantly supplying their Agents in Boston with a full stock of new patterns of Paper Hangings and Borders fully equal to the French, which will be sold at very low prices. The trade, builders and others, purchasers of Papers, will do well to examine their stock before buying.
SAML. B. PIERCE & CO., Agents,
mh9 3m 51 and 53 Broad st., Boston.

DR. DEWEY ON AMERICAN MORALS AND MANNERS, by Orville Dewey, D.D., 12½ cents. Just published by WM. CROSBY, 118 Washington st. mh9

MR. STETSON'S SERMON. The Principle of Reform, a Sermon preached at the Ordination of John Pierpont, Jr., Oct 11, 1843, by Caleb Stetson.

The Keys of the Kingdom of Heaven—a Sermon on the True Church of Christ, by R. C. Waterston; just published, for sale by W. CROSBY, 118 Washington st. mh9

DR. CARPENTER'S HARMONY OF THE GOSPELS, founded upon the most ancient opinion respecting the duration of our Savior's Ministry and exhibiting the succession of events in close accordance with the order of the two Apostolical Evangelists, with dissertations, notes and maps, by Saml. Carpenter, L. L.D., 8vo, London. Fresh supply just received by W. CROSBY, 118 Washington st. mh9

MURDOCK'S GERMAN PHILOSOPHY.—Sketches of Modern Philosophy, especially among the Germans, by James Murdock, DD. Fresh supply just received by W. CROSBY, 118 Washington st. mh9

RELIGIOUS WORKS recently published and for sale by SAXTON, PEIRCE & CO., 133½ Washington street.

The Little Stone and Great Image, or Lecture on the Prophecies, symbolized in Nebuchadnezzar's Vision of the Golden Headed Monster, by Geo Junkin, D. D., President of Miami College, Oxford, Me.
Hopkins on the British Reformation.
Punchard on Congregationalism.
Confessions of St. Augustine.
Cheever on Capital Punishment.
" Lectures on Hierarchical Despotism.
" on Bunyan's Pilgrim's Progress.
Neander's Church History.
" History of the Planting of the Christian Church.
Invitation to True Happiness.
Spirit of Prayer.
Danger and Duty.
Neal's History of the Puritans, to be completed in 8 parts; 25 cents each.
Barnes's Notes on the New Testament.
In Press,—Sacred Poetry of Moore and Byron. mh2

MONTHLY RELIGIOUS MAGAZINE, No 3. Just published, by L. C. BOWLES, No 118 Washington street.

—CONTENTS—
Insult to the Host.
Belief a Test of Character.
A Poor Apology.
God Help the Poor.
The Patience of Trust; a Sermon by Rev T. B. Fox.
Secret Sins.
Genuineness of 1st John, v. 7.
Religious Training of Childhood.
Intelligence.
Ordination at Brighton.
Ordination at Templeton.
Anti-Slavery.
Fair—for the Fraternity of Churches.
Temperance Convention.
Free Meetings at Amory Hall.
The Church Controversy.
Catholic vs. Protestant.
Catholicism at New Orleans.
Controversial Correspondence in Ireland.
*,*Subscriptions received for this Work at One Dollar per annum. mh2

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXII, for March 1844. Edited by Rev Alvan Lamson, D. D., and Rev E. S. Gannett, D. D.

—CONTENTS—
Art I. Norton on the Genuineness of the Gospels.
II. Lowell's Poems.
III. Martineau's Discourses.
IV. The Heavens.
V. Prescott's History of the Conquest of Mexico.
VI. Life and Writings of Dr. Greenwood.
VII. Translations from the German.
VIII. American Morals and Manners.
IX. Notices of Recent Publications.
X. Intelligence.
WM. CROSBY, Publisher,
mh2 118 Washington st.

CHILD'S FRIEND, No 6. Just published by L. C. BOWLES, No 118 Washington street.

—CONTENTS—
The Love of Jesus.
The Return Home.
The Child at her Mother's Grave.
The Orange Gatherers.
Caroline's Letter to her Mother, No 2.
What are things made of.
Oyster and Eagle.
The Light of Home.
Methods of Teaching.
The Infant's Farewell.
Teachers' Social Union, (meeting Feb 19.) mh2

PEABODY'S SERMONS ON DOCTRINE.—Lectures on Christian Doctrine, by Andrew P. Peabody, Pastor of the South Church, Portsmouth, N. H. This day published; for sale by WM. CROSBY, 118 Washington street. f10

COLD PRESSED LETTER PAPER. This article is unglazed and is better adapted to the quill pen than the hot pressed or glazed paper. A supply just received by WM. CROSBY, 118 Washington street. f10

COPARTNERSHIP NOTICE. The Copartnership heretofore existing under the firm of CHAS. H. PEIRCE & CO., was by mutual consent dissolved on the 1st inst. FRANCIS S. SAXTON, CHARLES H. PEIRCE, JAMES KELT, Jr.

☞ Mr CHARLES H. PEIRCE, having also withdrawn his interest in the firm of Saxton, Peirce & Co., the subscribers will continue the business of Publishing and Bookselling, under the same name as heretofore. FRANCIS S. SAXTON, JAMES KELT, Jr.

☞ Persons having unsettled accounts with the late firm of Charles H. Peirce & Co. are requested to present them for settlement, at once, to SAXTON, PEIRCE & CO.
February 1, 1843.

THE KEYS OF THE KINGDOM OF HEAVEN. This day published, a Sermon on the True Church of Christ, by R. C. Waterston. This Sermon, prepared for a recent Ordination, was subsequently preached at 'The Church of the Disciples,' in Boston.

N. B. Mr. Stetson's Sermon on the Principle of Reform, ready on Monday.
BENJAMIN H. GREENE,
mh2 3t 124 Washington, corner Water st.

FRENCH STATIONERY. Just received per Moselle, a new supply of French Letter and Billet Paper; Drawing Pencils, Nos 1, 2, 3 and 4; Travelling Ink Stands, various paterns; Motto Seals; The Pretty Alphabet and Alphabet of Natural History,

POETRY.

'NO CHURCH WITHOUT A BISHOP.'

No Church without a Bishop! Things
Are whirling backwards surely,
And next the right Divine of Kings
Will be advanced demurely.
The Bishop, he a Pope will need
To give him sacred unction—
Will wish the Doctor then 'God speed'
To exercise *that* function.

From Bishop's lordly sway he sped,
The Shawmut patriarch, when
He spurned the mitred priest, and fled
Far from the haunts of men.
Sweet waters in the desert welled,
(Type of the living stream,)
In Nature's Temple pæans swelled,
Its arch the rainbow's beam.

The sea upraised its glorious voice,
Its anthem, on the strand—
And here did his brave heart rejoice,
To him—a 'Better Land.'
He, bishop, priest, and deacon, he,
Dwelt by the gushing fountain—
A church was constituted free—
Thus on our own Tri-Mountain.

No Church without a Bishop? No;
Christ is our Bishop—where
But two or three are met below,
He meeteth with them there;
Be it in consecrated lane
Where incense round is stealing,
And *Bishops* praise Jehovah's name,
And organ tones are pealing:

Where royalty appears at mass,
And round the altar flings
A splendor, as it hastes to pass
Before the King of Kings.
Or when our poor are gathered,
To lowly chapel come,
Not having where to lay their head,
Our Father's house their home.

Or on some frail bark's peopled deck,
The seaman's chapel, where,
Though on the water's waste—a speck,
There's sacrifice of prayer.
Aye, in the prison's loathsome walls
Where chains are clanking round,
Yes, there, within those darkened halls
Deep penitence is found.

Christ's Church extends from 'sea to sea'—
Stretches from pole to pole,
Where'er a prisoner is free
From bondage of the soul.
Who bows beneath the chastening rod,
And seeks his Master's home
Without a Bishop—to his God
That worshipper may come. M. M. C.

MISCELLANEOUS.

MAKE HOME A HAPPY PLACE.

BY MRS. ELIZA BIGELOW.

In consistency with the beautiful plan of the Creator, in forming the magic circle of love around every son and daughter of the race as it enters the world, is the principle, that *happiness is dependent on no circumstances*. It enters the palace of kings or the hovel of the peasant,—it takes up its abode at the hearth of the laborer, the mechanist, the daughter of toil, or the son of affluence,—filling each heart in which it is invited to dwell.

It was for the wisdom of the Creator to contrive for man, in his sorrow and suffering, a home—that endearing place, which so mysteriously embodies all which can be conceived of tender sympathies and enduring affection.

'How then can home be made happy?' So that its silver cords may be extended along the line of life, binding the cherished affections so firmly that they will not stray to forbidden gratifications; weaving its threads of love into the whole web of the young traveller's destiny! How may the parent write indelible truth upon the soul? How may prayer ascend to Heaven, so that blessings may fall in distant years, and rills of 'salvation spring up in the desert?'

So great a question, and of such general application, demands attention and inquiry.

Happy for us, that it is not left for the cold speculatist, or ingenious metaphysician, to answer. We need not go to the scholar, the man of science, or to the many books, teeming from the press, for an answer. The same divine hand which drew out these circles of love, has placed within reach of every family in our favored country a Guide to Happiness, ever speaking in clear and thrilling tones to the listening ear, and as soothingly to the inmates of the log cabin, as to the carpeted saloon. Happy, indeed, will it be for the man of wealth and leisure, revelling in the profusion of literature, if it shall appear, that this message of God's mercy has been as reverently studied by him, as in the cottage of the poor laborer, after the toils of the weary day.

No one can attentively read the pages of the New Testament without a deep conviction, that the infinite source of happiness is Love. So far as we cherish this principle, we resemble Him. It would be impossible, here, to enumerate the different forms in which we are urged to its cultivation. Gentleness, kindness, long-suffering, are but so many expressions of love; and the conviction is irresistible, that God regards it as the prime excellence, soaring high above all other virtues, ever rising to its own home and reaching after its own element in the heavens.

Christian love unites the heart of the parent to God, *making it one with the centre of Love;* and, thus united, it goes forth in all its kindly ministry in that sweet home, made on purpose for its exercise; there, unrestrained by cold observation, it shares in the happiness of those whose natures demand its expression. We read this demand in the earnest gaze of the untaught babe, as it is fixed on the beaming face which bends over it, joyously returning the smile of affection. We read it in the little prattler who loves to hear its own lispings of the endearing name, 'father.' Ask yourselves, ye parents, did you ever expend a look or tone of love which was not returned fourfold by your child, thus revealing to you its own earnest demands of love implanted by its Maker? Oh, cut not off those silver threads which will weave up its sum of earthly happiness!

Love, then, should be cultivated as a principle, guiding all the conduct, correcting the tones of the voice, keeping back the wrinkles of care by its own beautiful impress on the face, and 'diffusing an atmosphere of light, like a perpetual sunshine.' It must be felt to be the strongest principle in the family guidance and government. One would think, that amid these binding attractions of home, and the responding voices of 'brother,' 'sister,' 'father' and 'mother,' we should live, move and have our being, in love, as a thing of course. But alas! the history of the first family of our race, who took their lessons of love in the bowers of Eden, tells the sickening tale of havoc and ruin which sin introduced.

Unless the principle of love be cultivated, you can never fulfil the duties required of you as a parent. You cannot cherish that intimacy which makes you the dearest friend of your children, the repository of their young hopes, trials, joys and sorrows, and thus you must remain a stranger to the grand secret of successful education. Only let your soul be bathed in the love of Christ, as you take your infant in your arms, and, under its mighty impulse, give it back by a whole consecration to Him; let it swell your bosom as you lead the little one onward in the path of life, studying his feelings, controlling his will, yourself the cherished companion of his way, nourishing the confidence which binds you to each other, and the advantage you gain cannot be told.

The warm affections of your children demand this intimacy of friendship, this entire confidence. If they do not find it at home, will they not seek it abroad? How is it, Christian mother? Perhaps at this very moment your timid child may be balancing the destiny of her undying soul, pressed down with the heavy thought, that the avenue to her mother's heart is closed! A little neglect, a few cold words, may oppose an obstacle to her salvation which worlds could not remove. Love must be cherished in this cold world more carefully than you guard your delicate plant from the frost of winter. Oh that experience might tell you of the sweet intimacies, the artless confidence, the thousand attractions clustering around that happy home, where love burns brightly on the family altar. The tasteful beauty of many an elegant mansion may be lost in cold forgetfulness, while the white-washed walls which enclose the 'old arm-chair and family Bible' will leave their indelible impressions on the soul, when pencilled by love.

Your daughters will need the soothing remembrance of your tenderness when they quit a mother's care, for the trying responsibilities of life. They will take a mother's tones and expressions to impart to their own offspring. A mother's smiles may, in distant years, dress their own faces in the hour of sadness; and the cherished love to the Savior which glowed on the altar of their childhood's home, may sustain and cheer them in the future conflict.

Your sons will need it. So thought that distinguished author who said, '*a happy childhood is a boy's best safeguard.*' Can a mother forget, as she bids the affectionate 'good night' to her little son, and lays him in his warm bed, that the days will too soon arrive for him to leave his father's house, for the temptations of the world? Many a hard rub your boy may have in the struggle of life, but those nightly farewells, the kind admonition, the tear and the kiss, may not be effaced from his soul. They may visit him as he paces the deck in the silent hour, or reels on the mast in the perilous storm. The remembered prayer may nerve his arm to gather up the tossing sail, and, as a beam from Heaven, send hope to the bosom of despair. Your son needs your warmest love. Let me dwell upon this point, for I believe it to be the fruitful source of disobedience to parents, desertion of home and abandonment to crime, that so little love is felt, cherished and expressed for the children God has given. Ask yourself, oh sorrowful one, whose bitter experience tells of disappointed hope, did the demand, which God implanted in the breast of your boy, meet a proper return? Had you love enough to subdue his will and control his passions? Had you love enough to deny yourself your own gratification to stay within that home of sweet attractions and enduring influences for the *purpose for which God placed you there*, as a ministering spirit to the beings in whose happiness He requires an absorbing interest, as a sentinel guarding the precious charge with watchful eye and jealous care? Could you deny yourself the evening's entertainment abroad, for the superior pleasure of intercourse with your children? If you had the ability, had you *love* enough to instruct your son in those elements of knowledge which are essential to usefulness in the world, aiding him in his weary task by the charm of a mother's cheerful accents, and the winning persuasion of a mother's lips, choosing this unfailing path to love of acquisition, in preference to the uncertain results of passing him over to the charge of an uninterested stranger? Could you sit hour after hour with your little boy, patiently introducing to the avenues of his heart, in pure and gentle streams, the knowledge of truth and duty? Had you love enough to retire from the fireside circle, as he laid his head upon the pillow, to commend him to God, and to send up one more cord from your soul to bind him to the eternal throne?

Oh, mother, I pity you, if these questions cannot meet an affirmative! And if they do, let me say, take courage. Your boy is safe. He may be in dangerous paths, and it may be needful to send an angel to snatch him from the yawning pit. But who ever heard of a child who could break such cords of love?

Rochester, Mass., Jan., 1844. [Mother's Assistant.

'OUR FATHER.'

The following interesting little narrative is translated from the introductory chapter of Aime Martin's Treatise on the Education of Mothers. May it awaken the attention of our young readers to the rich treasures of instruction and consolation contained in the familiar words, 'Our Father, who art in Heaven,' and correct the thoughtless carelessness with which they too often repeat them as an unmeaning form.

I was residing in the pleasant village of Chatcaufort, about two leagues from Versailles. At the bottom of the valley on the left, is still seen an elegant mansion, so fortunately situated, that the woods, the hills, the pastures, and the hamlets which surround it, seem the natural appendages of its parks and gardens. At the side of this mansion, a little above the brook is the village school-house, pleasantly shaded and constructed upon a model only to be found in the romances of Augustus Lafontaine; in front is a hedge surmounted by a mill, erected as it were to please the eye and delight the painter; then a little chapel, where rests, beneath a modest tree, the lady of the place, who died in the flower of her age, but whose piety and beauty have left a long remembrance. This group of trees, houses and pavilions, with two Gothic turrets appearing in the wood, form an exquisite point of view in the midst of the most profound solitude; for the road is tracked only by the heavy wagons of wood-carriers and the feet of the flocks, which toward the end of autumn, enliven the valley.

Every Sunday, summoned by the chapel-bell, I went thither to hear mass. It was a beautiful sight to view the peasant women in their simple attire, proceeding at the same hour, and from all points of the valley, across the meadow; I say the peasant *women*, for in the hamlets it is the women only who go to church. It happened however sometimes, that I had a companion.—This was a venerable man whose ardent and ingenuous piety I was never weary of admiring. Notwithstanding his coarse apparel and a certain air of indigence, his whole person expressed tranquillity, and by an inexplicable charm, in proportion as I contemplated him, this tranquillity extended from his soul to mine. My curiosity was excited by thus meeting this man; I inquired concerning him, and soon learned that he lived on public charity. I was told that at an advanced age, he had lost two brave youths who should have been his support; one of them died at Beresina, and the other at Waterloo;—while their mother did not long survive them. Excited by this account, I accosted him, at the same time presenting him with a small donation. 'You need,' said I to him, 'a warmer coat; the winter will be rough, and you should think of it a little beforehand.'

He raised his eyes towards me, his look was serene. 'And why need I think of it,' said he in a feeling tone, 'since God has put a care for me into the hearts of good people?'

Here is a man, said I to myself, quite contented. I must inquire into the occupations of his life, and the extent of his ideas.

'Can you read?' said I to him.

'Yes, Sir. In my youth I received lessons from the curate, a very excellent man who took pleasure in instructing children.'

'And have you any books?'

'Oh! at my age we read no more, we pray.'

'Do you then pray often?'

'It is a great happiness to pray. In the evening seated at the door of my poor hut, which you see down there under the chestnut trees, I behold the setting sun, and I say, 'Our Father!'

'And is that all your prayer?'

'Is there any which can better fill the heart?' 'Our Father.' Frequently, after having uttered these words, I pause and view the flocks returning from the fields to give us their milk; I gaze on the sun which rises and sets over the valley, and I bless his warmth which causes the grass to grow in our meadows, the fruit on our trees, and the corn in our fields. Oh, I feel indeed that my prayer is true, and I have only to think every evening upon these words, Our Father.'

'And what do you do in bad weather?'

'I look up to the sky; I see those vast clouds which traverse it, coming from I know not whence, driven by the wind, careering without noise, and like watering pots pouring the rain here and there upon the plains, which resume their verdure and gives us bread, butter and honey in due proportions, precisely as if God himself placed them in our hands. Ah! Our Father who art in Heaven, Thou wilt live forever. Men cannot put Thee to death as they did my poor children.'

Thus speaking the old man's eyes filled with tears; his head reclined, and I heard him softly murmuring some words, as if he was continuing his prayer.

'My poor Bertrand,' he resumed after a moment's silence, 'he was the youngest, and he died at Waterloo, shouting, Long live the Emperor! Ah! if he had cried, Our Father, who art in Heaven! perhaps he might have been living still; and my poor wife, who so soon followed him, I might not have lost her! But it was the will of Our Father; and I bless Him,' added he, drying his eyes, 'for he has supplied the place of my children with good people.'

'You are too solitary in the depths of the valley, you ought to draw a little nearer to the village.'

'Alas!' he replied, 'I cannot quit my house, there I saw my children born, and there their mother died; besides, as our curate says, he who can converse with God, is never alone.'

'And are you contented with your lot?'

'How should I be otherwise?' God has never forsaken me.'

'Oh, you deserve to be so still more, excellent man,' I cried, 'Here, take this money and pray for me—for me, who am subjected to fewer trials, but who may not presume to call myself as happy as you.'

'Should we then pray for money?' asked he with emotion; and with a trembling hand he put back the gift which I wished to present him.

I felt that I had wounded him.

'Forgive me,' I said to him. 'I wished, like all worldly people, to make a selfish present.—But I acknowledge my fault, and I shall know how to repair it.'

While thus speaking, I seized his pious hand, which I kissed with holy reverence. I then withdrew, with my heart full of all I had just been hearing.

I had gone only a few steps, when he cried, 'I will pray to God for you, and also for your little children, if you have any not yet old enough to know how to pray.'

It is related of the celebrated astronomer Tycho Brahe, that one night on leaving his observatory, he suddenly found himself surrounded by a tumultuous crowd which filled the public square. Upon inquiring into the cause of so great a concourse, they pointed out to him in the constellation of Cygnus, a brilliant star, which he, aided by the best telescopes, had never perceived. Such are the accidents which humble the learned, and promote science. My situation closely resembled that of the great astronomer. A simple peasant had just pointed out to me the star which I had been vainly seeking for many years. The example of this old man, happy in his misfortunes, calm in his afflictions, had conducted me to the Source of good and evil.

L. O.

ACCURACY OF THE BIBLE.

An astonishing feature of the word of God, is that notwithstanding the time at which its compositions were written, and the multitude of the topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world, and which also foretells its last; it recounts them in the circumstantial language of history; it extols them in the sublimest strains of poetry, and it chants them in the charms of glowing song. It is a book which is full of oriental raptures, elevation, variety and boldness. It is a book which speaks of the heavenly and invisible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah, in the courts of the temple of the Jews, in the music schools of the prophets of Bethel and of Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally, in the centre of the western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted on the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece, and Asia, the Thalesea, and the Pythagorases, the Zalucuses, the Xenophons, and the Confuciuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its 50 authors, search among its 66 books, its 1189 chapters and its 31,173 verses, search for only one of those thousand errors which the ancients and the moderns committed, when they speak of the heavens or of the earth—of their revolutions, of the elements; search—but you will find none.

[Gauseen.

GRATITUDE TO PARENTS.

Children, you should consider how much you owe your parents. The time has been, and it was not a long time past when you depended wholly on their kindness, when you had not strength to make a single effort for yourselves, when you could neither speak nor walk, and knew not the use of any of your powers. Had not a parent's arm supported you, you must have fallen to the earth and perished. Observe with attention the infants, which you so often see, and consider that a little while ago you were as feeble as they are; you were only a burden and a care, and you had nothing, with which you could repay your parent's affection. But did they forsake you? How many sleepless nights have they been disturbed by your cries! When you were sick, how tenderly did they hang over you! With what pleasure have they seen you grow up to your present state; and what do you now possess, which you have not received from their hands! God indeed is your great parent, your best friend, and from him every good gift descends; but God is pleased to bestow every thing upon you through the kindness of your parents. To your parents you owe every comfort; you owe to them the shelter you enjoy from the rain and cold, the raiment which covers, and the food which nourishes you. While you are seeking amusement, or are employed in gaining knowledge at school, your parents are toiling that you may be happy, that your wants may be supplied, that your minds may be improved, that you may grow up and be useful in the world. And when you consider how often you have forfeited all this kindness and yet how ready they have been to forgive you, and to continue their favors, ought you not to look upon them with the tenderest gratitude? What greater monster can there be than an ungrateful child, whose heart is never warmed and melted by the daily expression of paternal solicitude; who, instead of requiting his best friend by his affectionate conduct, is sullen and passionate, and thinks that his parents have done nothing for him, because they will not do all he desires! My young friends, your parents' hearts have ached enough for you already; you should strive from this time, by your expressions of gratitude and love to requite their goodness. [Channing.

SUNDAY IN THE HIGHLANDS.

The peculiarity of a Sunday in Scotland is not owing entirely to the generally religious character of the people, though that undoubtedly contributes much. It is in the Highlands, among the hamlets of glen and mountains, that such peculiarity is observed and *felt* in the strongest and most pleasing manner. There, the magnificent character of the surrounding scenery—the cloudy mountain, looking like a vision of Sinai of old—the dark lake, quiet as eternity, and the indescribably solemn stillness which reigns over all, impress the mind with an awfully reverential feeling, far higher than, though like in character to, that which is experienced on treading beneath the vaulted arches of some antique cathedral.—All nature, from the highest to the lowest, seems to proclaim that the *seventh day is the Sabbath of the Lord.*

The ushering in of a Scottish Sunday morn is far different from what every one must have had occasion to observe—especially in and near large towns—in England. There are no shops half opened till the very hour that summons the population to its worship—no servants' work to be done at the doors and windows, though ever so early—nothing that can remind one of the toil of the week, and the anxiety of the heart after worldly affairs. No artisans idling, unwashed and in their working dress, about the streets, nor any of those degraded characters who may often be seen, with half a dozen dogs, making their way to the outskirts of the town, for the purpose of having a morning's sport in rat-hunting along the ditches. They labor six days, and Saturday night effectually closes the scene. From sunrise to broad day, the holy time steals on as quiet as though toil and the common anxieties of life were never known. Every care, save the important one, seems laid aside. The calmness of the atmosphere, the repose of the senses from every sound save the low chiming of the distant bell, seem to speak it to be truly a day of rest, when the parent and the child, the rich man and the needy, alike in the presence of their Creator, observe his appointed time, and *remember the Sabbath Day to keep it holy.*

The cottages on the mountain sides, which, during the week, present the very picture of peaceful industry, are usually on a Sabbath morning shut up and silent; as though, with the cessation of all human labor, the inhabitants had in spirit retired to that peaceful world of which a quiet Sabbath is so beautiful an emblem. But about the hour when the village bell begins to toll for the devout assembly, then may be seen issuing from the humble cottages which hitherto appeared from their quietness almost uninhabited, each little family, from first to last, all clad in their best, clean, plain, and homely; but to the devout and meek, a far more acceptable sight than that gorgeous and costly attire, which, attracting all attention to the pomp of this life, seems to convert the temple of the Most High into a house of earthly vanity. The elderly clad in sober colors, becoming their season of life;—the young in simple white, equally characteristic of their innocence and purity, one following another in a long train along the mountain side, form, together with the place to which their steps are bending, a subject on which the mind long dwells with internal satisfaction.

In the evening, while perhaps the aged—they who are nigh upon the brink of that dark ocean of eternity upon which they must so soon embark—are engaged in the perusal of that volume which points out their way to the distant land; the young, to whom it is given to rejoice while yet their day is before them, often walk out on the hills together or alone, though always with that peaceful demeanor, that total absence of all tendency to unhallowed mirth, which bespeaks a heart humble in its strength, and conscious of the service it owes to Him in whom is all glory and honor.

Thus peacefully and silently the night again steals down—closing upon a day on which ten thousand hearts have been better taught their duty to all living.

FROM GREECE.

The Rev. Dr. Hawes of Hartford, (now in Athens) writes to a friend as follows:—

Athens, Nov. 27, 1843.

I need not say that I am greatly interested in Athens. We came here just at the right time. The National Assembly met the day before our arrival. I went yesterday to see them. They appear, on the whole, to be a very respectable body of men. I was struck with the maturity of age and marks of intelligence apparent in the members. I saw very few among the whole number (two hundred and thirty) who were not over thirty-five, and by far the largest part appeared to be from forty to sixty years of age. The President, Notaras of Corinth, is said to be more than one hundred. He took the chair at the opening of the Assembly, because the oldest member, and it is probable, out of respect to his age and character, he will be elected President, though one of the four Vice Presidents, to be chosen, will perform the duties of his place. Many of the heroes of the former Revolution were present as members. Among them old Maraomichalis, who figured largely in the war with the Turks, and Conaris, who conducted the fireship that destroyed the Turkish admiral. The revolution thus far has been conducted with marvellous good order. Scarcely an act of excess or violence has occurred, but fears are entertained how it may terminate. * *

Russia has recalled her minister; Prussia has done the same; and how much these two powers can effect * * * to disturb the present peace of the country and bring on anarchy and despotism, time must decide.

WATER.

There is nothing more beautiful than water. Look at it when you will, in any of its thousand, thousand forms, dripping from the moss of the spring or leaping in the thunder of the cataract, it has always the same wonderful, surpassing beauty. Clear transparency, the grace of its possible motion, in the brilliant sheen of foam and its majestic march in the flood, are matched unitedly by no other element. Who has not blessed it unawares? If objects that meet the eye have any effect upon our happiness, water is the first of human blessings. It is the gladdest thing under heaven. The inspired writers use it constantly as an image for gladness, and 'crystal waters' is the beautiful type of Apocalypse for the joy of new Jerusalem. I bless God for its daily usefulness; but it is because it is an every day blessing that its splendor is unnoticed, its value unappreciated. Take a child to it, and he clasps his hands with delight; present it to any one in a new form, and his senses are bewildered. The man of warm imagination who looks for the first time on Niagara, feels an impulse to leap in which is almost irresistible.

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

WATERSTON'S MORAL AND SPIRITUAL CULTURE. Thoughts on Moral and Spiritual Culture, by R. C. Waterston, 2d edition.

The first edition of this work met with a rapid sale in this country, and it has been reprinted in England.

'We will venture to predict that it will soon take its place on the shelves of our Religious Libraries beside Ware on the Christian Character, Greenwood's Lives of the Apostles, and other works to which we might refer as standard publications.' [N. Am. Review.

'The Lecture on the best means of exerting a Moral and Spiritual Influence in Schools, no teacher, male and female, possessed of any of the germs of improvement, can read without benefit.' [Hon Horace Mann.

This work will be found to be particularly valuable to the Sunday School Teacher and all others who are engaged in the instruction of youth. A liberal discount will be made where a number of copies are taken.

WM. CROSBY, Publisher,
f3 118 Washington st.

DR. S. STOCKING, SURGEON DENTIST, still continues to be consulted in all that pertain to dental surgery. The success which for the last two years has attended his treatment of that class of teeth, which from the exposure of their nerves, had become painful, is believed to be without a parallel in the history of dental science. After many years of scientific research, and against the written opinions of some of the most eminent practical dentists of this and other countries, he has discovered the long wished for desideratum, viz: an anodyne that will destroy the nerve and lining membrane of the tooth, without producing the slightest pain. Its effects are more like a charm than a destructive agent, and in twenty-four hours the tooth will be in a fit condition to be filled, and made useful for many years. The proper filling for such teeth is the Hard Cement, which is also the invention of Dr. S., and is warranted not to contain mercury or any other deleterious agent whatever, neither changing its own color, or the color of the tooth; being admirably adapted to such cases, where it would be difficult to use gold.—Among the many thousand cases treated during the two past years as above described, not more than one case in a hundred has proved a failure. These are facts, in the truth of which, the public may place the most implicit confidence. Artificial teeth that never change their color, or become offensive he will set, either on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Especial attention will be given to filling teeth that have not been painful with the purest gold. Terms—filling common sized cavities with gold, $1—for filling with cement or other filling, 50 cents to $1—setting on pivot from $1,50 to $3,50—on plate from $3 to $5—whole upper set from $25 to $75. All operations warranted. Office No. 266 Washington street, Boston, corner of Avon place.

N. B. Dr. S. deems it necessary to say that he is no travelling dentist, nor ever has been. The impression, however, has been given to the people of some of the adjoining towns, from the fact that a man by the name of Stocking, a young travelling dentist, has represented himself as Dr. Stocking, from Boston, having an office there at 266 Washington street. The reasons which have induced him to thus misrepresent himself, need no comment. It is deemed sufficient to say, that he neither belongs in Boston, or has any connection whatever with my office. o7

BOSTON ORTHOPEDIC INSTITUTION for the TREATMENT of diseases of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical; not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M. D., Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.
Nov. 26. 6m

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW ARRANGEMENT AT THE ONE PRICE STORE, No 28 Washington street. In addition to the sale of CLOTHS, CASSIMERES, VESTINGS, and TAILORS' TRIMMINGS, may now be found a general assortment of STOCKS, SCARFS, GLOVES, HOSIERY, UNDER SHIRTS and DRAWERS, READY MADE LINEN, &c.—together with all articles usually found in a Gentleman's Furnishing Store.

At this establishment Clothing is made to order in the best and most fashionable manner—or if preferred, Garments are cut only.

Just received a lot of superior BLACK CLOTHS, CASSIMERES and DOE SKINS, some of which are German manufactura, the colors of which are warranted permanent.

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 72 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. Price, $1,50. a29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.

Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. d23

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 55 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

PRESENTS FOR CHILDREN. A great variety of Juvenile Books, among which are the following, just published, viz:

The Youth's Keepsake, Annualette, Boys' and Girls' Annual, Child's Gem, Little Keepsake, Saint Nicholas Annual, Christmas Tales, Gems of Wisdom, Beauties of American History, Ramble's Country and City Scenes, Historical Tales of Illustrious Children, Nursery Rhymes of England, Parley's Tale of Adventure, A Book for Girls in Prose and Poetry, Willie Rogers, or Temper Improved, The Young Student, or Ralph and Victor, Saint Nicholas, Gift for Little Boys and Girls, The Boy's Story Book, Flowers of the Forest, Keepsake Stories, Boys' Story Book, Stories for Clara, Little Clara, Poor Annie, Lord's Prayer, Lucy and Arthur, Child's Own Story Book, Very Little Tales for Very Little Children.

DISSECTED PICTURES, &c.

A variety of New Games for Children, Dissected Pictures, Transparent Slates, &c. &c.

For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. j6

MASSACHUSETTS REGISTER FOR 1844. JAMES LORING, 132 Washington street, has just published the Massachusetts Register for 1844, containing the New Tariff of Duties, the English and Chinese Tariffs, the State Legislature, the 28th Congress, Army and Navy Officers, Consuls, Militia, Ministers, Colleges, Charitable Societies, City Officers of Boston, Officers of Banks and Insurance Companies, Lawyers, Members of the Mass. Medical Society, Justices, &c. qualified in 1843, Statistics, &c. Also for sale, Jefferson's Manual, American Constitutions, and Goodwin's Town Officer. f3

D'AUBIGNE'S REFORMATION.—New Edition. The subscribers, at the earnest solicitation of many friends, have added the Notes and References to their edition of the History of the Great Reformation, by D'Aubigne. They do not believe that any great advantage will accrue to the general reader from it, as the Notes are all translated in the body of the work, and the references are to works entirely beyond the reach of 99 out of 100 readers. They have made this addition at considerable expense, and without any increase of cost, in order to comply with numerous requests of valued friends so to do, and thus doing, defend themselves against the unceasing efforts of the publisher of the New York Edition to defame theirs.—They now present to the public an edition containing all the Notes and References printed on fine paper and in good type, 25 per cent. cheaper than the price at which the inferior New York Edition is offered.

JAMES M. CAMPBELL & CO.,
Philadelphia.

, SAXTON, PEIRCE & CO., 133 Washington street, Boston, will supply the above *ten per cent.* less than the Philadelphia publishers, or their agents in this city, (Publishers' and Agents' price 75 cents—*our price* 67 *cents.*)

S. P. & Co., also supply *all* Campbell & Co's publications at from 10 to 20 per cent. less than their prices, or at which their agents supply them in this city.

POPULAR WORKS LATELY PUBLISHED.

Miss Bremer's New Work. A Diary; with Strife and Peace. Translated by Mary Howitt from the Swedish of Fredrika Bremer; price 12½ cents.

James's New Novel. Arabella Stuart: a Romance of English History; by the author of 'Richelieu,' 'The False Heir,' 'Forest Days,' &c.; price 12½ cents.

Mrs. Holland's New Novel. The Unloved One: a Domestic Story; by Mrs Holland, author of 'The Czarina, &c.; price 12½ cents.

Dickens's New Work. A Christmas Carol, in Prose; being a Ghost Story of Christmas, by Charles Dickens; price 6¼ cents.

, All orders must be addressed to SAXTON, PEIRCE & CO., 133 Washington st. f3

A REJECTED ARTICLE. Just published and for sale, 'A Rejected Article,' in reply to Parker's Review of 'Hennell on the origin of Christianity,' offered first to the Dial; then to the Christian Examiner. By a Unitarian Minister.

BENJ. H. GREENE,
f24 124 Washington, corner of Water st.

SABBATH RECREATIONS. Sabbath Recreations, or Select Poetry of a Religious kind, chiefly taken from the works of modern Poets; with original pieces never before published, by Miss Emily Taylor, first American revised edition, by John Pierpont, 12 mo; published by WM. CROSBY, 118 Washington street. f10

VISIT TO THE MOUNTAINS, or a Narrative of an Excursion into the Country; a book for young people